













A Collection of  
English Exercises  
1818

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conformable to the Eton Syntax; to supply some, which had been omitted; to remove to other rules, or entirely omit, such examples as did not illustrate the rule under which they were placed; to supply new examples where they were wanted; and to add notes conveying various useful information to the student.

It is the intention of the Proprietors to print a Key to the Second and Third Parts,<sup>1</sup> containing the passages from Cicero, and references to the several parts of his writings where they occur. It is not supposed that any gentleman; qualified to teach the Latin language, can require such a publication<sup>3</sup> for the correction of *grammatical errors*; and if it be not carefully kept from boys, it will render the Exercises of no use. There are few teachers, however, who would not derive advantage from referring to the original thus furnished to them, to point out those delicate shades which might, without supposing any incapacity, escape their notice. Thus, there would be a greater approximation to that excellent plan of Ascham's, which is found so difficult to practise in public schools.

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*Fermoy School,*  
*Dec. 1818.*

<sup>1</sup> This has been since done, and is published by the same Proprietors, price 3s. bound.

## EXPLANATION OF MARKS.

Wet. Wettenhall's Grammar.	}	The number in all denotes the Number of the Rule.
Rud. Ruddiman's ditto.		
Ad. Adam's ditto.		
L. Lily's ditto.		

The Abbreviations for the Names of Moods, Tenses, and Cases cannot require explanation.

1. A numeral *only* refers to the rule so numbered in the Syntax; Appendix I.

2. A numeral following C. refers to the Cautions, Appendix II.

3. A numeral following *p.* refers to the *page* of this book; generally to a foot-note on that page.

4. P.I. refers to Arnold's Practical Introduction to Latin Prose Composition, Part I.

COLLECTION  
OF  
ENGLISH EXERCISES.

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PART I.  
INTRODUCTORY SENTENCES,

AS EXAMPLES TO THE MOST GENERAL RULES.

RULE.

*The word which answers to the question Who or What, is the Nominative Case to the Verb.*

*The Verb is to be made of the same Number and Person as its Nominative Case.*

ACTIVES.

INDICATIVE. *Present.*

- I am reading, lego, 3.  
Thou thinkest, cogito, 1.  
He hears, audio, 4.  
We hinder, prohibeo, 2.  
Ye suppose, puto, 1.  
They are defending, defendo, 3.

*Preter-Imperfect.*<sup>1</sup>

- I obtained, obtineo, 2.  
Thou didst<sup>2</sup> understand, intelligo, 3.  
He judged, judico, 1.  
We were directing, præscribo, 3.  
Ye were coming, venio, 4.  
They saw, video, 2.



<sup>1</sup> The English Imperfect is of the form '*was defending*;' but the perfect or preterite ('*defended*') is often to be translated by the Latin imperfect, especially when it expresses *habits* and *repeated* actions.

<sup>2</sup> The form '*did defend*' is not an imperfect tense, but the form of the preterite used in *questions*, *denials*, and *strong affirmations*.

*Preter-Perfect.*

I sought, *quæro, sivi, 3.*  
 Thou hast found, *invenio, veni, 4.*  
 He has departed, *discedo, essi, 3.*  
 We have assisted, *succurro, i, 3.*  
 Ye have feared, *metuo, i, 3.*  
 They considered, *considero, avi, 1.*

*Preter-Pluperfect.*

I had chosen, *deligo, legi, 3.*  
 Thou hadst gone, *eo, ivi, 4.*  
 He had disputed, *contendo, i, 3.*  
 We had triumphed, *triumpho, avi, 1.*  
 Ye had called back, *revoco, avi, 1.*  
 They had done, *ago, egi, 3.*

*Future.*

I shall leave, *relinquo, iqui, 3.*  
 Thou wilt build, *ædifico, avi, 1.*  
 He shall sleep, *dormio, ivi, 4.*  
 We will send, *mitto, isi, 3.*  
 Ye will teach, *doceo, ui, 2.*  
 They will carry, *porto, avi, 1.*

*Future-Perfect.<sup>1</sup>*

I shall have hoped, *spero, avi, 1.*  
 Thou wilt have thought, *censeo, ui, 2.*  
 He will have punished, *punio, ivi, 4.*  
 We shall have conquered, *vinco, vici, 3.*  
 Ye will have received, *acquirō, sivi, 3.*  
 They will have obtained, *impetro, avi, 1.*  
 When he shall have perceived, *cū perspicio, spexi, 3.*  
 If he shall come, *si venio, veni, 4.*

*IMPERATIVE.*

See thou, *video, di, 2.*  
 Let him call to, *appello, avi, 1.*  
 Let us accept, *accipio, epi, 3.*  
 Ask ye, *rogo, avi, 1.*  
 Let them bind, *vincio, xi, 4.*

<sup>1</sup> The Future-Perfect belongs to the Indicative Mood.

POTENTIAL. Subjunctive *Present*.

That I may<sup>1</sup> support, ut sustineo, *ai*, 2.  
 That thou mayest receive, ut accipio, *epi*, 3.  
 May he require, exigo, *egi*, 3.  
 Let us know, scio, *ivi*, 4.  
 That ye may redeem, ut redimo, *emi*, 3.  
 That they may recover, ut recuperō, *avi*, 1.  
 If thou comest, si venio, *i*, 4.  
 Lest it hinder, ne impedio, *ivi*, 4.  
 When they see, cū video, *di*, 2.  
 I wish they may pardon, utinam ignosco, *ovi*, 3.

*Preter-Imperfect.*

That I might blame, ut obrecto, *avi*, 1.  
 Thou wouldest run away, profugio, *i*, 3.  
 He would effect, efficio, *eci*, 3.  
 That we might obey, ut obedio, *ivi*, 4.  
 Ye should compel, cogo, *coegi*, 3.  
 That they might command, ut jubeo, *ussi*, 2.  
 I wish they were living, utinam vivo, *xi*, 3.  
 When he said, cū dico, *xi*, 3.

*Preter-Perfect.*

I may have lived, vivo, *vixi*, 3.  
 Thou mayest have thought, existimo, *ari*, 1.  
 He may have fought, confingo, *ixi*, 3.  
 We may have kept, custodio, *ivi*, 4.  
 Ye may have declared, declaro, *avi*, 1.  
 They may have foreseen, provideo, *di*, 2.  
 If thou hast revolted, si deficio, *feci*, 3.  
 If we have resolved, si statuo, *i*, 3.  
 When it has escaped, cū effugio, *gi*, 3.

*Preter-Pluperfect.*

I would have defended, defendo, *vi*, 3.  
 Thou wouldest have told, narro, *avi*, 1.  
 He would have doubted, dubito, *avi*, 1.  
 We would have wept, fleo, *evi*, 2.  
 Ye would have agreed, assentio, *si*, 4.  
 They would have placed, pono, *posui*, 3.  
 If thou hadst been present, si adsum, *fui*, [*neut.*]  
 When we had come, cū venio, *ni*, 4.  
 I wish thou hadst remembered, utinam memini, [*defect.*]

<sup>1</sup> *Obs.* May, can, &c., without conjunctions, are translated by licet, possum, &c.



# ENGLISH EXERCISES. [PART I.

## PASSIVES.

### INDICATIVE. *Present.*

- I am plundered, diripior, *direptus sum*, 3.  
 Thou art healed, sanor, *sanatus sum*, 1.  
 He is appointed, constituor, *constitutus sum*, 3.  
 We are hindered, impediior, *impeditus sum*, 4.  
 Ye are taken, capior, *captus sum*, 3.  
 They are mixed, misceor, *mistus sum*, 2.

### *Preter-Imperfect.*

- I was carried, deportor, *deportatus sum*, 1.  
 Thou wast sent, mittor, *missus sum*, 3.  
 He was affrighted, terreor, *terrītus sum*, 2.  
 We were acquitted, solvor, *solutus sum*, 3.  
 Ye were overcome, superor, *superatus sum*, 1.  
 They were fortified, muniior, *munitus sum*, 4.

### *Preter-Perfect.*

- I was loved, diligo, *dilectus sum*, 3.  
 Thou hast been finished, finior, *finitus sum*, 4.  
 He has been reconciled, conciliior, *conciliatus sum*, 1.  
 We have been divided, dividiior, *divisus sum*, 3.  
 Ye were plucked up, evellor, *evulsus sum*, 3.  
 They have been required, postulor, *postulatus sum*, 1.

### *Preter-Pluperfect.*

- I had been lost, amittor, *amissus sum*, 3.  
 Thou hadst been corrupted, corruinior, *corruptus sum*, 3.  
 He had been condemned, condemnor, *condemnatus sum*, 1.  
 We had been shown, ostendiior, *ostensus sum*, 3.  
 Ye had been adorned, orniior, *ornatus sum*, 1.  
 They had been increased, augeor, *auctus sum*, 2.

### *Future.*

- I shall be found, reperiior, *reptus sum*, 4.  
 Thou wilt be despised, sperniior, *spretus sum*, 3.  
 He shall be educated, educor, *educatus sum*, 1.  
 We shall be hanged, suspendor, *suspensus sum*, 3.  
 Ye will be sent for, accersor, *accersitus sum*, 3 and 4.  
 They will be taught, doceor, *doctus sum*, 2.

### *Future-Perfect.*

- I shall have been disturbed, conturbor, *conturbatus sum*, 1.

Thou wilt have been restrained, *cohibeor, cohibitus sum, 2.*

He shall have been appointed, *constituor, constitutus sum, 3.*

We shall have been taken care of, *curor, curatus sum, 1.*

Ye will have been hindered, *impedior, impeditus sum, 4.*

They shall have been left, *relinquor, relictus sum, 3.*

#### IMPERATIVE.

Be thou despised, *contemnor, contemptus sum, 3.*

Let him be taught, *erudior, eruditus sum, 4.*

Let us be bought, *emor, emptus sum, 3.*

Be ye disturbed, *perturbor, perturbatus sum, 1.*

Let them be pressed, *premor, pressus sum, 3.*

#### POTENTIAL. Present.

I may be defended, *defendor, defensus sum, 3.*

Thou mayest be softened, *mollior, mollitus sum, 4.*

He may be lifted up, *erigor, erectus sum, 3.*

We may be thought, *putor, putatus sum, 1.*

Ye may be omitted, *omittor, omissus sum, 3.*

They can be answered, *respondeor, responsus sum, 2.*

#### Preter-Imperfect.

I might be approved, *approbor, approbatus sum, 1.*

Thou mightest be held, *teneor, tentus sum, 2.*

He might be lamented, *deploror, deploratus sum, 1.*

We might be denied, *negor, negatus sum, 1.*

Ye might be believed, *credor, creditus sum, 3.*

They might be clothed, *vestior, vestitus sum, 4.*

#### Preter-Perfect.

I may have been invited, *invitor, invitatus sum, 1.*

Thou shouldst have been parched, *torreor, tostus sum, 2.*

He could have been separated, *sejungor, sejunctus sum, 3.*

We may have been sworn, *juror, juratus sum, 1.*

Ye could have been chosen, *eligor, electus sum, 3.*

They could have been praised, *laudor, laudatus sum, 1.*

#### Preter-Pluperfect.

I might have been laughed at, *derideor, derisus sum, 2.*

Thou mightest have been vexed, *vexor, vexatus sum, 1.*

He might have been cut off, *rescindor, rescissus sum, 3.*

We might have been marked, *notor, notatus sum, 1.*

Ye might have been polished, *polior, politus sum, 4.*

They might have been killed, *interficior, interfectus sum, 3.*

## CONCORD I.

*A Verb Personal agrees with its Nominative Case, in Number and Person.*

The condition pleases, *conditio, onis, 3 f. placeo, ui, 2.*

Who has spoken? *quis, quæ, quid, dico, ixi, 3.*

That the cause might be referred, *ut, causa, æ, 1 f. referor, latus, irr.*

That men may understand, *ut, homo, inis, 3 c. intelligo, exi, 3.*

Death has taken away, *mors, tis, 3 f. eripio, ui, 3.*

Men lie, *homo, inis, 3 c. mentior, titus sum, 4 dep.*

Nature requires, *natura, æ, 1 f. postulo, ari, 1.*

A power is permitted, *potestas, atis, 3 f. permittor, permissus sum, 3.*

That the citizens may receive, *civis, is, 3 c. recipio, epi, 3.*

The mistake will be removed, *error, oris, 3 m. tollor, sublatus sum, 3 irr.*

The law permits, *lex, egis, 3 f. permitto, isi, 3.*

Pompey feared, *Pompeius, i, 2 m. timeo, ui, 2.*

The law is established (C. 27), *lex, egis, 3 f. constituor, constitutus sum, 3.*

Let the money be received, *pecunia, æ, 1 f. recipior, receptus sum, 3.*

Lest they should be named, *is, ea, id. nē, nominor, nominatus sum, 1.*

Honour commands, *honor, oris, 3 m. jubeo, ussi, 2.*

Rome delights, *Roma, æ, 1 f. delecto, avi, 1.*

Carthage was destroyed (C. 27), *Carthago, inis, 3 f. deleor, deletus sum, 2.*

The gates are open, *porta, æ, 1 f. pateo, ui, 2 neut.*

The kings threaten, *rēx, egis, 3 m. immineo, ui, 2.*

Let the wicked retire, *impius, a, um. secedo, essi, 3.*

A supplication was decreed (C. 27), *supplicatio, onis, 3 f. decernor, decretus sum, 3.*

I held my tongue, *ego, pron. taceo, ui, 2.*

Money was laid out (C. 27), *pecunia, æ, 1 f. erogor, erogatus sum, 1.* \*

Let the rest come forth, *cæter, era, erum. prodeo, i vi, 4.*

The house was burning, *domus, f. 2 and 4. ardeo, si, 2 neut.*

\* Compound of *eo*.

An opportunity is waited for, *occasio, onis, 3 f. captor, captatus sum, 1.*

Virtue is required, *virtus, utis, 3 f. requiror, requisitus sum, 3.*

The fault arises, *crimen, inis, 3 n. exorior, ortus sum, 3 dep.*

The senate has been convened, *senatus, ūs, 4 m. convocor, convocatus sum, 1.*

Reason is taken away, *ratio, onis, 3 f. tollor, sublatus sum, 3 irr.*

Physicians are deceived, *medicus, i, 2 m. fallor, falsus sum, 3.*

Death is avoided, *mors, ortis, 3 f. fugior, fugitus sum, 3.*

Life is sought for, *vita, æ, 1 f. expetor, expetitus sum, 3.*

Galba applies, *Galba, æ, 1 m. preno, avi, 1.*

Friends are found, *amicus, i, 2 m. invenior, inventus sum, 4.*

Pompey denied, *Pompeius, i, 2 m. nego, avi, 1.*

I have been disturbed, *ego, pron. perturbor, perturbatus sum, 1.*

Ambition endeavours, *ambitio, onis, 3 f. nitor, nisus sum, 3 dep.*

He would dispute, *ille, pron. contendo, i, 3.*

Cæcilius would demonstrate, *Cæcilius, i, 2 m. demonstro, avi, 1.*

That they might support, *ut, ille, pron. sustineo, ui, 2.*

I have written, *ego, pron. scribo, ipsi, 3.*

Sallust has experienced, *Sallustius, i, 2 m. experior, expertus sum, 4 dep.*

We have been put off, *ego, pron. rejicior, rejectus sum, 3.*

Peducæus has admonished, *Peducæus, i, 2 m. admoneo, ui, 2.*

I did not purpose, *ego, pron. non, cogito, avi, 1.*

Caieta shall be adorned, *Caieta, æ, 1 f. ornor, ornatus sum, 1.*

That the books might be preserved, *ut, liber, bri, 2 m. conservor, conservatus sum, 1.*

Crassus has despised, *Crassus, i, 2 m. contemno, psi, 3.*

The games are approved of, *ludus, i, 2 m. accipior, acceptus sum, 3.*

The women sit down, *mulier, eris, 3 f. accumbo, cubi, 3.*

Terentia will persuade, *Terentia, æ, 1 f. persuadeo, si, 2.*

See thou, *tu, pron. video, i, 2.*

The father has sent, *pater, tris, 3 m. mitto, isi, 3.*

We are delighted, ego, *pron.* delector, *delectatus sum*, 1.

That the library might be completed, ut bibliotheca, *æ*,  
1 *f.* conficior, *confectus sum*, 3.

The sister is beloved, soror, *oris*, 3 *f.* diligor, *dilectus sum*, 3.

The man has found, vir, *iri*, 2 *m.* reperio, *peri*, 4.

The boy will hinder, puer, *eri*, 2 *m.* prohibeo, *ui*, 2.

I have been alarmed, ego, *pron.* commoveo, *commotus sum*, 2.

Sositheus died, Sositheus, *i*, 2 *m.* decedo, *essi*, 8.

The letters speak, epistola, *æ*, 1 *f.* loquor, *locutus sum*,  
3 *dep.*

The consuls have disagreed, consul, *ulis*, 8 *m.* dissideo,  
*edi*, 2 *neut.*

## CONCORD II.

ADJECTIVES, PRONOUNS, and PARTICIPLES, are to be made of the same Case, Gender, and Number, as the Substantives with which they agree; and therefore in all those Tenses in the Passive Voice which are compounded of the Participle and the Verb *sum*, the Participle must be made of the same Gender and Number as the Nominative Case.

A great man had answered.

A free people desired.

One disgrace remains.

A destructive war is at hand.

That law commands.

The other ranks have been freed.

The most noble men are come (C. 10).

The greatest labour is added.

A great error prevails.

Your liberty has been taken away.

A fearful man has obeyed.

No deceit is produced.

The most impudent man is chosen (C. 27).

No private letters are produced.

The most talkative man has been struck dumb.

A rejection might be accomplished, rejectio, *onis*, 3 *f.* fio, *factus sum*, *irr.*

The men sat down, homo, *inis*, 3 *c.* sedeo, *i*, 2.

The business was referred, res, *ei*, 5 *f.* referor, *relatus sum*, *irr.*

The tablets might be carried about, tabula, *æ*, 1 *f.* circumferor, *circumlatus sum*, *irr.*

The affair is determined, res, *ei*, 5 *f.* decerno, *crevi*, 3.

Dishonesty triumphs, improbitas, *atis*, 3 *f.* exulto, *avi*, 1.

Wickedness boasts, nequitia, *æ*, 1 *f.* glorior, *atus sum*, 1 *dep.*

Religion has fallen, religio, *onis*, 3 *f.* concido, *i*, 3 *neut.*

## CONCORD II.

• Magnus, *a, um.* vir, *iri*, 2 *m.* respondeo, *i*, 2 *neut.*

• Liber, *era, erum.* populus, *i*, 2 *m.* desidero, *avi*, 1.

• Unus, *a, um.* dedecus, *oris*, 3 *n.* resto, *as, iti*, 1.

• Exitiosus, *a, um.* bellum, *i*, 2 *n.* impendo, *i*, 2 *neut.*

• Is, *ea, id, pron.* lex, *legis*, 3 *f.* jubeo, *ussi*, 2.

• Cæter, *era, erum, adj.* ordo, *inis*, 3 *m.* liberor, *atus sum*, 1.

Nobilis, *e, adj.* homo, *inis*, 3 *c.* venio, *i*, 4.

Summus, *a, um.* labor, *oris*, 3 *m.* accedo,<sup>1</sup> *essi*, 3 *neut.*

Magnus, *a, um.* error, *oris*, 3 *m.* versor, *atus sum*, 1 *dep.*

Vester, *tra, trum, pron.* libertas, *atis*, 3 *f.* tollor, *sublatus sum*, *irr.*

Timidus, *a, um.* vir, *iri*, 2 *m.* pareo, *ui*, 2 *neut.*

Nullus, *a, um.* fraus, *dis*, 3 *f.* proferor, *prolatus sum*, *irr.*

Homo, *inis*, 3 *c.* impudens, *adj.* deligor, *lectus sum*, 3.

Nullus, *a, um.* privatus, *a, um.* epistola, *æ*, 1 *f.* proferor, *prolatus sum*, *irr.*

Homo, loquax, *adj.* obmutesco, *tui*, 3 *n.*

<sup>1</sup> Accedere (properly to come up) is used for the passive verb to be added.

Human counsels have failed.  
 They alone remain.  
 Let the uncultivated way be left.  
 No luxury will be found.  
 Our whole army has been destroyed.

A wonderful accident has happened.  
 All that assent falls off.

The careful husbandman sows.

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RULE.

A VERB TRANSITIVE *requires the Noun following it to be put in the Accusative Case.*

I name no one.  
 One man has freed us.  
 He left a marriageable daughter.  
 Madness overcame reason.  
 The brother left an heir.  
 Observe ye the event.  
 He leaves no building.  
 Capua corrupted Annibal himself.

How long also shall that your madness elude us?

I have found out all these things.<sup>1</sup>  
 All the citizens fear you.  
 Take ye care of your wives  
 One day omitted often disturbs the whole.

A wise prætor avoids offence.

All the nobles know these things, our own countrymen  
 know them, the little merchants know them.

The mother produces a letter.  
 No one accused, no one named Sulla.

<sup>1</sup> When in English the word *thing* is put with an Adjective, it is often left out in Latin, and the adjective is in that case put in the neuter gender.

Humanus, *a, um.* consilium, *i, 2 n.* cado, *cecidi, 3 n.*  
 Ille, *a, ud.* solus, *a, um.* permaneo, *ansi, 2 n.*  
 Incultus, *a, um.* via, *æ, 1 f.* relinquo, *iqui, 3.*  
 Nullus, *a, um.* luxuries, *ei, 5 f.* reperior, *reperitus sum, 4.*  
 Noster, *tra, trum.* omnis, *e, adj.* exercitus, *ûs, 4 m.* in-  
 tereo, *ii, 4 neut.* (compound of *eo*, to go).  
 Mimicus, *a, um.* casus, *ûs, 4 m.* evenio, *i, 4.*  
 Omnis, *e, adj.* ille, *a, ud.* assensus, *ûs, 4 m.* elabor,  
*elapsus sum, 3 dep.*  
 Diligens, *entis, adj.* agricola, *æ, 1 m.* sero, *seri, 3.*

Ego, *pron.* nomino, *avi, 1.* nemo, *inis, 3 c.*  
 Vir, *iri, 2 m.* unus, *a, um.* libero, *avi, 1.* ego, *pron.*  
 Relinquo, *iqui, 3.* filia, *æ 1 f.* nubilis, *e, adj.*  
 Amentia, *æ, 1 f.* vinco, *ici, 3.* ratio, *onis, 3 f.*  
 Frater, *tris, 3 m.* relinquo, *iqui, 3.* hæres, *edis, 3 c.*  
 Attendo, *i, 3.* exitus, *ûs, 4 m.*  
 Relinquo, *iqui, 3.* nullus, *a, um.* ædificium, *i, 2 n.*  
 Capua, *æ, 1 f.* corrumpo, *upi, 3.* Annibal, *alis, 3 m.*  
*ipse, a, um, pron.*  
 Quamdiu, *adv.* etiam, *conj.* furor, *oris, 3 m.* iste, *a, ud,*  
*pron.* tuus, *a, um, pron.* eludo, *si, 3.* ego, *pron.?*  
 Ego, *pron.* comperio, *i, 4.* hic, *pron. art.* omnis, *e.*  
 Omnis, *e, adj.* civis, *is, 3 c.* metuo, *ui, 3.* tu, *pron.*  
 Tu, *pron.* curo, *avi, 1.* conjux, *ûgis, 3 f.* vestes, *pron.*  
 Unus, *a, um, adj.* dies, *ei, 5 m.* intermissus, *a, um.* sæpe,  
*adv.* perturbo, *avi, 1.* totus, *a, um, adj.*  
 Prætor, *oris, 3 m.* sapiens, *entis, adj.* vito, *avi, 1.* offensio,  
*onis, 3 f.*  
 Omnis, *e, adj.* nobilis, *e, adj.* scio, *iri, 4.* hic, *pr.* noster,  
*tra, trum, pron.* homo, *inis, 3 c.* scio, *iri, 4.* mediocris,  
*e, adj.* negociator, *oris, 3 m.* scio.  
 Mater, *tris, 3 f.* profero, *protuli, irr.* epistola, *æ, 1 f.*  
 Nemo, *inis, 3 c.* insimulo, *avi, 1.* nemo, nomino, *avi, 1.*  
 Sulla, *a, 1 m.*



You have rejected all equity.  
Nor do I now blame your intention.

Your tears hinder me.  
+ The other person has deceived many.  
A learned man commended the philosophers.  
The senate openly undertook my cause.

All persons avoid your discourse.  
He did not carry his own tribe.  
They appointed yearly magistrates.  
\* Our countrymen always thought these, daring, wicked,  
dangerous citizens.  
I will name no woman.  
Men will blame my advice.  
This new form frightens the eyes.  
What witness has called upon Posthumius?

She does not fear your silent thoughts.

Pompey very much approved my consulship.

That angry man desires your blood.

Your ancestors conquered all Italy.

Our ancestors took up arms. X  
Hear those good men.  
The Roman people possess Macedon.

Trebonius suffered great pain.

- That thing consoles me.  
I received your pleasing letter.  
I loved the man greatly.  
All these things will have a better end.

You never had more farms.  
Cæsar approved of (C. 5) this my conduct.  
We have lost a very worthy citizen. +  
We have many probable things.  
Your expectation does not disturb me.  
You, indeed, allege a probable reason.

You will easily avoid hatred.

- Rejicio, *eci*, 3. equitas, *atis*, 3 *f.* omnis, *e*.  
 Neque, *conj.* nunc, *adv.* reprehendo, *i*, 3. consilium, *i*,  
 2 *n.* tuus, *a, um, pron.*  
 Lachryma, *æ*, 1 *f.* tuus impedio, *ivi*, 3. ego, *pron.*  
 Homo alter, *era, erum.* fallo, *fefelli*, 3. multus, *a, um.*  
 Homo doctus laudo, *avi*, 1. philosophus, *i*, 2 *m.*  
 Senatus, *ûs*, 4 *m.* palam, *adv.* suscipio, *epi*, 3. causa, *æ*,  
 1 *f.* meus, *a, um.*  
 Omnis, *e.* fugio, *i*, 3. sermo, *onis*, 3 *m.* tuus,  
 Non, *adv.* fero, *tuli, irr.* tribus, *ûs*, 4 *f.* suus.  
 Creo, *avi*, 1. magistratus, *ûs*, 4 *m.* annuus, *a, um.*  
 Homo noster semper, *adv.* puto, *avi*, 1. hic audax, *acis*,  
*adj.* malus, perniciosus civis, *is*, 3 *c.*  
 Nomino, *avi*, 1. foemina, 1 *f.* nullus, *a, um.*  
 Homo reprehendo, *di*, 3. consilium meus.  
 Hic novus forma, *æ*, 1 *f.* terreo, *ui*, 2. oculus, *i*, 2 *m.*  
 Quis, *quæ, quid.* testis, *is*, 3 *c.* invoco, *avi*, 1. Posthu-  
 mius, *i*, 2 *m.*?  
 Non, *adv.* timesco, *ui*, 3. cogitatio, *onis*, 3 *f.* vester, *tra*,  
*trum.* tacitus, *a, um.*  
 Pompeius, *i*, 2 *m.* maximè, *adv.* probo, *avi*, 1. consula-  
 tus, *ûs*, 4 *m.* meus, *a, um.*  
 Homo iratus, *a, um.* ille, *pron.* concupisco, *ivi*, 3. san-  
 guis, *inis*, 3 *m.* vester, *tra, trum.*  
 Majores, 3 *pl. m.* vester vinco, *ici*, 3. Italia, *æ*, 1 *f.* uni-  
 versus, *a, um.*  
 Majores noster capio, *cepi*, 3. arma, *orum*, 2 *pl. n.*  
 Audio, *iri*, 4. vir, *iri*, 2 *m.* bonus, *a, um.* iste, *a, ud.*  
 Populus, *i*, 2 *m.* Romanus, *a, um.* teneo, *ui*, 2. Mace-  
 donia, *æ*, 1 *f.*  
 Trebonius, *i*, 2 *m.* perfero, *tuli, irr.* dolor, *oris*, 3 *m.*  
 magnus, *a, um.*  
 Res, *ei*, 5 *f.* ille, *a, ud.* consolor, *atus sum*, 1 *dep.* ego.  
 Accipio, *epi*, 3. literæ, *arum*, 1 *pl. f.* tuus suavis, *e.*  
 Diligo, *exi*, 3. homo valdè, *adv.*  
 Hic omnis, *e.* habeo, *ui*, 2. exitus, *ûs*, 4 *m.* melior, *oris*,  
*adj.*  
 Nunquam, *adv.* habeo plus, *ris, adj.* prædium, *i*, 2 *n.*  
 Cæsar, 3 *m.* approbo, 1. actio, *onis*, 3 *f.* hic meus.  
 Amitto, *isi*, 3. civis, *is*, 3 *c.* optimus, *a, um.*  
 Ego, *pron.* habeo, *ui*, 2. multus, *a, um.* probabilis, *e.*  
 Expectatio, 3 *f.* tuus non perturbo, 1. ego.  
 Tu, *pron.* quidem, *adv.* affero, *attuli, irr.* causa, *æ*, 1 *f.*  
 probabilis, *e.*  
 Facilè, *adv.* vito, *avi*, 1. odium, *i*, 2 *n.*

The Syrens invite Ulysses.

Fortune favours the bold.

Unprovided, he took up arms.

All minds being cultivated do not bear fruit.

The poets introduced the bravest men lamenting.

You despise all authorities.

Every animal desires some thing.

I will remove that severe old man.

Some one will say, Is this, then, your instruction? Do

you so teach young men?

Reason herself declares the same thing.

Your love conquers all difficulties.

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· RULE.

*When Conjunctions Copulative or Disjunctive come between two or more Verbs or Nouns, the Verbs should be put in the same Mood and Tense and the Nouns in the same Case.*

You love modesty, and goodness, and virtue.

Neither the senate, nor the people, has any power.

You will know a modest and sensible man.

Philosophy takes away vain troubles, and drives off fear.

I despise magnificent villas and marble pavements.

Antony led out two legions, and two prætorian cohorts.

We see very many males and females.

Wash your hands and sup.

Siren, *enis*, 3 *f.* invito, *avi*, 1. Ulysses, *is*, 3 *m.*  
 Fortuna, *æ*, 1 *f.* adjüvo, *vi*, 1. fortis.  
 Imparatus, *a*, *um*. sumo, *sumpsi*, 3. arma, *orum*, 2 *pl. n.*  
 Animus, *i*, 2 *m.* omnis, *e*. cultus, *a*, *um*. non fero, *tuli*.  
*irr.* fructus, *ûs*, 4 *m.*  
 Poëta, *æ*, 1 *m.* induco, *uxi*, 3. vir, *iri*, 2 *m.* fortis, *e*.  
 lamentans, *antis*, *part.*  
 Tu contemno, *psi*, 3. auctoritas, *atis*, 3 *f.* Omnis, *e*.  
 Omnis, *e*. animal, *alis*, 3 *n.* appeto, *iri*, 3. quidam, *quæ-*  
*dam*, *quoddam*.  
 Remôveo, *vi*, 2. ille, *a*, *ud.* durus, *a*, *um*. senex, *senis*, 3 *c.*  
 Aliquis dico, *ixi*, 3. Sum hic igitur disciplina, *æ*, 1 *f.*  
 tuus? Sic instituo, *ui*, 3. Juvenis, 3 *c.* ?  
 Ratio, *onis*, 3 *f.* ipse, *a*, *um*. declaro, *avi*, 1. hic idem,  
*eadem*, *idem*.  
 Amor, *oris*, 3 *m.* tuus vinco, *ici*, 3. difficultas, *atis*, 3 *f.*  
 omnis.

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Diligo, *exi*, 3. pudor, *oris*, 3 *m.* et conj. bonitas, *atis*,  
 3 *f.* que, conj. virtus, *utis*, 3 *f.*<sup>1</sup>

Nec, conj. senatus, *ûs*, 4 *m.* nec populus, *i*, 2 *m.* habeo,  
*ui*, 2. vis, *is*, 3 *f.* ullus, *a*, *um*.

Cognosco, *ori*, 3. homo modestus et prudens.

Philosophia, *æ*, 1 *f.* detraho, *xi*, 3. sollicitudo, *inis*, 3 *f.*  
 inanis, *e*. et pello, *pepuli*, 3. timor, *oris*, 3 *m.*

Contemno, *empsi*, 3. villa, *æ*, 1 *f.* magnificus, *a*, *um*. et  
 pavementum, *i*, 2 *n.* marmoreus, *a*, *um*.

Antonius, *i*, 2 *m.* educo, *uxi*, 3. legio, *onis*, 3 *f.* duo, et  
 cohors, *ortis*, 3 *f.* duo prætorius, *a*, *um*.

Video, *di*, 2. complures, *pl. adj.* mas, *aris*, 3 *m.* et fœ-  
 mina, *æ*, 1 *f.*

Lavo, *i*, 1. manus, *ûs*, 4 *f.* tuus, *a*, *um*. et cœno, *avi*, 1.

<sup>1</sup> Note.—When the conjunction *que* occurs, it must be put *after* the word it connects, as forming a part of it.

A lofty and noble mind despises all human affairs.

I willingly except and distinguish these men.

You have the right and the power.

They have desired great things, and very much to be wished for.

Nature has made men bolder than women.

He adds a fleet and an army.

Your quick return declares your politeness and affection.

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### RULE.

*The Verb sum requires the same case after as before it.*

Bithynia is your province.

No one is compassionate.

There is the highest honour, the highest dignity.

Your speech was very elegant, and very cunning.

This is one place.

There was such boldness and such violence.

May my fellow-citizens be safe, be flourishing, be happy.

Experience is the best master.

Thou art a judge.

All the fault is yours.

All slavery is wretched.

There is the greatest disagreement, but an unequal contest.

There is great disturbance and confusion.

Admonition is not necessary.

The greatest severity is popular.

Are not you a ridiculous man?

The distinction is easy and short.

Pain is not the greatest evil.

A wise man is always happy.

We are not ignorant.

Animus, *i*, 2 *m.* excelsus, *a*, *um.* et magnificus despicio, *exi*, 3. res, *rei*, 5 *f.* omnis, *e.* humanus.

Libenter, *adv.* excipio, *epi*, 3. et secerno, *secrevi*, 3. homo hic.

Habeo, *ui*, 2. jus, *juris*, 3 *n.* et potestas, *atis*, 3 *f.*

Concupisco, *ivi*, 3. res, *ei*, 5 *f.* magnus, *a*, *um.* et magnoperè, *adv.* expetendus, *a*, *um.* *part.*

Natura, *æ*, 1. *f.* facio, *eci*, 3. vir, *iri*, 2 *m.* audacior, *oris*, *adj.* *compur.* quam, *conj.* mulier, *ëris*, 3 *f.*

Adjungo, *unxi*, 3. classis, *is*, 3 *f.* et exercitus, *ûs*, 4 *m.*

Reditus, *ûs*, 4 *m.* celer, *eris*, *ere.* tuus declaro, *ari*, 1. humanitas, *atis*, 3 *f.* tuus et amor, *oris*, 3 *m.*

Bithynia, *æ*, 1 *f.* sum provincia, *æ*, 1 *f.* vester, *tra*, *trum.* Nemo, *inis*, 3 *c.* sum misericors, *ordis*, *adj.*

Sum honestas, *atis*, 3 *f.* summus, *a*, *um.* dignitas, *atis*, 3 *f.* summus.

Oratio, *onis*, 3 *f.* tuus sum perelegans,<sup>1</sup> *antis*, *adj.* et persubtilis, *e.*

Hic sum unus, *a*, *um.* locus, *i*, 2 *m.*

Sum audacia, *a*, 1 *f.* tantus, *a*, *um.* et vis, *is*, 3 *f.* tantus.

Sum civis, *is*, 3 *c.* incolumis, *e.* sum florens, *entis*, *part.* sum beatus, *a*, *um.*

Experientia, *æ*, 1 *f.* sum magister, *i*, 2 *m.* bonus.

Sum iudex, *icis*, 3 *c.*

Crimen, *inis*, 3 *n.* omnis sum tuus.

Servitus, *utis*, 3 *f.* omnis sum miser, *era*, *erum.*

Sum dissensio, *onis*, 3 *f.* summus, *a*, *um.* sed *conj.* contentio, *onis*, 3 *f.* dispar, *adj.* hic, hæc, et hoc.

Sum perturbatio, *onis*, 3 *f.* magnus, *a*, *um.* et confusio, *onis*, 3 *f.*

Hortatio, *onis*, 3 *f.* non sum necessarius, *a*, *um.*

Severitas, *atis*, 3 *f.* magnus, *a*, *um.* sum popularis, *e.*

Non sum tu, *pron.* homo ridiculus, *a*, *um.*?

Distinctio, *onis*, 3 *f.* sum facilis, *e.* et expeditus.

Dolor, *oris*, 3 *m.* non sum malum, 2 *n.* magnus, *a*, *um.*

Sapiens, *entis*, *adj.* sum semper, *adv.* beatus, *a*, *um.*

Non sum ignarus, *a*, *um.*

<sup>1</sup> *Per* prefixed to an adjective adds the meaning of 'very' to it.

A brave man is confident.

The stars are hot and bright.

Every body is either water, or air, or fire, or earth.

They are innocent and modest.

### RULE.

*The latter of two Verbs is frequently to be made in the Infinitive Mood when the sign To goes before it.*

He desires to pour out all his blood.

Have you obliged the crier to lie?

My grief would compel me to answer.

He was not able to tell their<sup>1</sup> names, but yet he praised them very greatly.

What tyrant has forbidden the unhappy to lament?

You are accustomed to call yourself a Pythagorean.

A certain fatal calamity seems to have fallen upon, and seized, the improvident minds of men.

You are accustomed to forget nothing but injuries.

Let him cease to oppose Brutus.

They have endeavoured to renew the war.

You seem to entertain some hope.

Philo has been willing to overthrow that definition.

Our friend Pomponius seems to joke.

Critolaüs chose to imitate the ancients.

Pythian Apollo commands us to know ourselves.

<sup>1</sup> Note.—When *his*, *her*, *its*, or *their*, is rendered in Latin by *hic*, *is*, or *ille*, the pronoun must be in the genitive case agreeing with the substantive understood, to which it refers in number and gender, as, in this instance, *their names* is to be rendered by *the names of those* (men understood).

Vir, *iri*, 2 *m.* fortis, *e.* sum fidens, *adj.*  
 Sidus, *eris*, 3 *n.* sum calidus, *a, um.* et perlucidus, *a, um.*  
 Corpus, *oris*, 3 *n.* omnis sum, vel aqua, *a, 1 f.* vel aër,  
*aëris*, 3 *m.* vel ignis, *is*, 3 *m.* vel terra, 1 *f.*  
 Sum innocens, *entis*, *adj.* et verecundus, *a, um.*<sup>1</sup>

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N.B. Sometimes the word *To* is omitted in English,  
 especially after *dare*, *can*, *could*. ●

Cupio, *ivi*, 3. profundo, *udi*, 3. sanguis, *inis*, 3 *m.* suus, *a, um.* omnis, *e.*

Cogo, *coggi*, 3. præco, *onis*, 3 *m.* mentior, *mentitus sum*,  
 4 *dep.*?

Dolor, *oris*, 3 *m.* meus cogo, *egi*, 3. ego respondeo, *i*, 2.

Non possum, *potui*, *irr.* dico, *ixi*, 3. nomen, *inis*, 3 *n.*  
*is*, *ea*, *id.* sed, *conj.* tamen, *adv.* laudo, *avi*, 1. *is*, *ea*,  
*id.* maximè, *adv.*

Quis, *quæ*, *quid.* tyrannus, *i*, 2 *m.* veto, *ui*, 1. miser,  
*era*, *erum.* lugeo, *uxi*, 2.

Soleo, *solitus sum*, 2 *neut. pass.* dico, *dixi*, 3. tu, *pron.*  
 Pythagoreus, *a, um.*

Quidam, *quædam*, *quoddam.* calamitas, *atis*, 3 *f.* fatalis,  
*e.* videor, *visus sum*, 2 *dep.* incido, *di*, 3. et occupo, 1.  
*mens*, *tis*, 3 *f.* improvidus homo.

Soleo obliviscor, *oblitus sum*, 3 *dep.* nihil nisi injuria,  
*a*, 1 *f.*

Desino, *iri*, *et ii*, 3. oppugno, *avi*, 1. Brutus, *i*, 2 *m.*

Conor, *atus sum*, 1 *dep.* renovo, *avi*, 1. bellum, *i*, 2 *n.*

Videor, *visus sum*, 2. habeo, *ui*, 2. spes, *ei*, 5 *f.* non-  
 nullus, *a, um.*

Philo, *onis*, 3 *m.* volo, *volui*, *irr.* everto, *ti*, 3. *is*, *ea*, *id.*  
*definitio*, *onis*, 3 *f.*

Pomponius, *i*, 2 *m.* noster videor, *jocor*, 1 *dep.*

Critolaüs, *i*, 2 *m.* volo imitor, 1 *dep.* antiquus.

Pythius, *a, um.* Apollo, *inis*, 3 *m.* jubeo, *jussi*, 2. nosco,  
*nori*, 3. egomet ipse.

<sup>1</sup> 'The miserable' = 'miserable persons'; the *adj.* is to be in the plur. masculine.



The mind always desires to do something.

I do not dare to say that.

Virtue cannot be lost.

We are able to confute invidious censurers.

I indeed desire to hear these things.

He thinks natural law to be divine.

Who is able to know these things?

It was difficult to leave so great an affair unfinished.

You dare not deny (*that*) there are (*infin.*) gods.

Would that<sup>1</sup> I could easily find out the truth.

I desire to hear what you yourself, Cotta, think.

I desire myself not to be thought a liar.

I fear lest, while I wish to diminish my labour, I may increase it.

They have desired to murder our children.

We are able to enjoy many other pleasures.

### RULE.

*The latter of two Substantives, with Of before it, must be put in the Genitive Case.*

He received the fruit of his virtue.

Observe the boldness of the man.

He heard the words of many witnesses.

They expressed the care and the grief of their minds.

Do you dare to make mention of the Sempronian law?

You see the force of the Agrarian law.

He implores not the ability of the orator, but the protection of the consul.

You have attempted to violate the liberty of this people.

You have despised the whole authority of the senate.

They left that part of the benches empty.

The images of the immortal gods, and the statues of ancient men, have been thrown down.

Protect the name and the safety of the Roman people.

<sup>1</sup> *Utinam* (properly '*that,*') is used for '*O that!*' '*would that,*' &c.; it governs the *subjunctive*.

Animus, *i*, 2 *m.* semper, *adv.* appeto, *i*, 3. ago, *egi*, 3. aliquis, *æ*, *id.*  
 Non audeo, *ausus sum*, 2. dico, *ixi*, 3. is, *ea*, *id.*  
 Virtus, *utis*, 3 *f.* non possum amitto, *isi*, 3.  
 Possum confuto, 1. vituperator, *oris*, 3 *m.* invidus.  
 Ego, verò, *adv.* cupio, *ivi*, c. audio, *ivi*, 4, iste.  
 Censeo, *ui*, 2. ~~lex~~, *gis*, 3 *f.* naturalis, *e.* sum divinus, *a, um*.  
 Quis possum, *subj.* agnosco, *ovi*, 3. is?  
 Sum difficilis relinquo, *iqui*, 3. res, *ei*, 5 *f.* tantus inchoatus.  
 Non audeo, *ausus sum*, 2. nego, *avi*, 1. sum deus.  
 Utinam, <sup>1</sup> *adv.* facile possum, *subj.* invenio, *ire*, 4. verus.  
 Aveo, 2 *defect.* audio qui tu ipse, Cotta, *æ*, 1 *m.* sentio, *ire*, 4 *subj.*  
 Ego cupio, *ivi*, 4. ego non puto mendax.  
 Vereor, *veritus sum*, ne dum volo, *irr.* (*pres. subj.*)  
 minuo, *ui*, 3. labor, *oris*, 3 *m.* augeo, *auxi*, 2.  
 Volo, *lui*, *irr.* trucido, *avi*, 1. noster liberi, 2 *plu. m.*  
 Possum, *potui*, *irr.* habeo, *ui*, 2. multus, *a, um.* alius, *a, ud.* delectatio, *onis*, 3 *f.*

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N.B. Two or more substantives signifying the same thing must be put in the same Case.

Capio, *cepi*, 3. fructus, *ûs*, 4. *m.* virtus, *utis*, 3 *f.* suus.  
 Video, *di*, 2. audacia, *æ*, 1 *f.* homo, *inis*, 3 *c.*  
 Audio, *ivi*, 4. verbum, *i*, 2 *n.* testis, *is*, 3 *c.* multus, *a, um.*  
 Significo, *avi*, 1. cura, *æ*, 1 *f.* et dolor, *oris*, 3 *m.* animus, *i*, 2 *m.* suus, *a, um.*  
 Audeo, *ausus sum*, 2. facto, *eci*, 3. mentio, *onis*, 3 *f.* lex, *egis*, 3 *f.* Sempronius, *a, um*?  
 Video, *di*, 2. vis, *is*, 3 *f.* lex, *egis*, 3 *f.* Agrarius, *a, um*.  
 Non imploro, 1. ingenium, *i*, 2 *n.* orator, *oris*, 3 *m.* sed auxilium, *i*, 2 *n.* consul, *ulis*, 3 *ñ.*  
 Conor, *atus sum*, 1 *dep.* violo, *avi*, 1. libertas, *atis*, 3 *f.* hic populus, *i*, 2 *m.*  
 Negligo, *cxi*, 3. auctoritas, *atis*, 3 *f.* omnis, *e.* senatus, *ûs*, 4 *m.*  
 Relinquo, *iqui*, 3. pars, *artis*, 3 *f.* iste, *a, ud.* subsellium, *i*, 2 *n.* inanis, *e.*  
 Simulacrum, *i*, 2 *n.* deus, *i*, 2 *m.* immortalis, *e.* et statua, *æ*, 1 *f.* homo antiquus, *dejicior*, *jectus sum*, 3.  
 Conservo, *avi*, 1. nomen, *inis*, 3 *n.* et salus, *utis*, 3 *f.* populus, *i*, 2 *m.* Romanus, *a, um.*

The violence of the wicked (p. 19, *note*) has deceived my expectation.

You have despised the family of Murena, you have extolled your own.

He left no proof of avarice nor luxury.

I will not fear the testimony of these persons.  
The glory of virtue consists in action.

The cause of all good men is the same.  
It would be absurd to make no mention of Sulla.

You desire the public records of the Heracleans.

Almost all the other magistrates were the defenders of my safety.

Fonteius had the power of life and death.

Ye see the intolerable boldness of the man.  
Nor do I now complain of (C. 5) the iniquity of the law.

There was no suspicion of bribery.  
This<sup>1</sup> was the discourse of all men.  
I have borne the cruelty of enemies, the wickedness of the faithless (p. 19), the deceit of the envious.  
Nature has given us (C. 11) a variety of many most pleasing things.

I lay aside the remembrance of my own grief.  
This (*see note*) is the cause of all these crimes and wickedness.

So great is the power of virtue, that a good man (6) is happy.

The wisest men saw the reason of the action.

I commend the incredible diligence of Pompey.

He was the common enemy of all.  
It is a crime of necessity, not of inclination.

I was always the promoter of peace.  
I have despised the sword of Catiline; I will not fear your contempt.

They have deserted that enemy, and robber, and parricide of his country.

We defend the temples of the immortal gods.

<sup>1</sup> 'This' must agree with *discourse*: and in a following example with *cause*.

Vis, *is*, 3 *f.* improbus, *a, um.* fallo, *sefellī*, 3. expectatio, *onis*, 3 *f.* meus, *a, um.*

Contemno, *empsi*, 3. genus, *cris*, 3 *n.* Murena, *a*, 1 *m.* effero, *extuli*, *irr.* tuus, *a, um.*

Relinquo, *iqui*, 3. vestigium, *i*, 2 *n.* nullus, *a, um.* avaritia, *a*, 1 *f.* neque, *adv.* luxuria, *a*, 1 *f.*

Non pertimesco, *timui*, 3. testimonium, *i*, 2 *n.* hic.

Laus, *laudis*, 3 *f.* virtus, *utis*, 3 *f.* consisto, *stiti*, 3. in, *prep.* actio, *onis*, 3 *f.*

Causa, *a*, 1 *f.* omnis, *e*, bonus, *a, um.* sum unus.

Sum absurdus, *a, um.* facio, *eci*, 3. mentio, *onis*, 3 *f.* nullus, *a, um.* Sulla, *a*, 1 *m.*

Desidero, *avi*, 1. tabula, *a*, 1 *f.* publicus, *a, um.* Heraclensis, *e*.

Poenē, *adv.* omnis, *e*. reliquus, *a, um.* magistratus, *ūs*, 4 *m.* sum defensor, *oris*, 3 *m.* salus, *utis*, 3 *f.* meus.

Fonteius, *i*, 2 *m.* habeo, *ui*, 2. potestas, *atis*, 3 *f.* vita, *a*, 1 *f.* et nex, *necis*, 3 *f.*

Video, *i*, 2. audacia, *a*, 1 *f.* intolerabilis, *e*, homo.

Neque, *conj.* ego, *pron.* nunc, *adv.* queror, *questus sum*, 3 *dep.* iniquitas, *atis*, 3 *f.* lex, *egis*, 3 *f.*

Sum suspicio, *onis*, 3 *f.* nullus, *a, um.* largitio, *onis*, 3 *f.* Hic sum sermo, *onis*, 3 *m.* omnis, *e*.

Perfero, *tuli*, *irr.* crudelitas, *atis*, 3 *f.* inimicus, *i*, 2 *m.* scelus, *eris*, 3 *n.* infidelis, *e*. fraus, *dis.* invidus.

Natura, *a*, 1 *f.* do, *dedi*, 1. varietas, *atis*, 3 *f.* multus, *a, um.* jucundus, *a, um.* res, *rei*, 5 *f.*

Depono, *sui*, 3. memoria, *a*, 1 *f.* dolor, *oris*, 3 *m.* meus.

Hic sum causa, *a*, 1 *f.* crimen, *inis*, 3 *n.* hic omnis, *e*. et scelus, *eris*, 3 *n.*

Tantus, *a, um.* sum vis, *is*, 3 *f.* virtus, *utis*, 3 *f.* ut, *conj.* vir, *iri*, 2 *m.* bonus, *a, um.* sum felix.

Sapiens, *entis*, *adj.* video, *vi*, 2. ratio, *onis*, 3 *f.* factum, *i*, 2 *n.*

Laudo, *avi*, 1. diligentia, *a*, 1 *f.* incredibilis, *e*. Pompeius, *i*, 2 *m.*

Sum hostis, *is*, 3 *c.* communis, *e*. omnis, *e*.

Sum crimen, *inis*, 3 *n.* necessitas, *atis*, 3 *f.* non, *adv.* voluntas, *atis*, 3 *f.*

Semper, *adv.* sum auctor, *oris*, 3 *m.* pax, *acis*, 3 *f.*

Contemno, *empsi*, 3. gladius, *i*. Catilina, *a*, non pertimesco, *timui*, 3. contemptus, *ūs*. tuus.

Relinquo, *iqui*, 3. hostis, *is*, 3 *c.* ille, *a, ud.* et latro, *onis*, 3 *m.* et parricida, *a*, 1 *c.* patria, *a*, 1 *f.*

Ego defendo, *di*, 3. templum, *i*, 2 *n.* deus, *i*, 2 *m.* immortalis, *e*.

The name of peace is sweet.

The safety of Brutus is the end of this war. .

My letters are not of that sort, that I dare (6) trust them inconsiderately.

The perverseness of mankind is incredible.

The secure recollection of past grief contains a pleasure.

I will draw up commentaries of all the particulars.

I have perceived the firmness and dignity of your mind.

The tribune elect of the people loves me very well.

No bound or end of vain desires can be found.

Both he himself, and his friends, and many afterwards, have been the defenders of this opinion.

Money is the procurer of many and great pleasures.

Let the acquisition of pleasure be as easy as you please.

The pleasure of the mind is greater than the pleasure of the body.

The remembrance of past misfortunes is pleasing.

The beginnings of all things are small.

Carefully turn over that book of his.

The consent of all is the voice of reason.

He reckons up the inconveniences of human life.

~~I think~~ pain the greatest of all evils.

The two greatest gifts of fortitude are the contempt of pain and of death.

The mind of a wise man will always be undisturbed.

This fifth day will make an end of the Tusculan disputations.

I fear the weakness and frailty of human nature.

The royal virgins shaved the beard and the hair of their own father.

He perceives the motions and revolutions of the whole universe.

- Nomen, *inis*, 3 *n.* pax, *acis*, 3 *f.* sum dulcis, *e.*  
 Salus, *utis*, 3 *f.* Brutus, *i*, 2 *m.* sum confectio, *onis*, 3 *f.*  
 hic bellum, *i*, 2 *n.*  
 Literæ, *arum*, 1 *f. pl.* meus non sum is genus, *eris*, 3 *n.*  
 ut audeo, 2. committo, *isi*, 3. is temerè.  
 Perversitas, *atis*, 3 *f.* homo sum incredibilis, *e.*  
 Recordatio, *onis*, 3 *f.* securus, *a*, *um.* dolor, *oris*, 3 *m.*  
 præteritus, *a*, *um.* habeo, *ui*, 2. delectatio, *onis*, 3 *f.*  
 Conficio, *eci*, 3. commentarius, *i*, 2 *m.* res, *ei*, 5 *f.*  
 omnis, *e.*  
 Perspicio, *exi*, 3. firmitudo, *inis*, 3 *f.* et dignitas, *atis*,  
 3 *f.* animus, *i*, 2 *m.* tuus, *a*, *um.*  
 Tribunus, *i*, 2 *m.* plebs, *ebis*, 6 *f.* designatus, *a*, *um.*  
 diligo, *exi*, 3. ego valdè, *adv.*  
 Modus, *i*, 2 *m.* aut, *conj.* finis, *is*, 3 *m.* nullus, *a*, *um.* cupi-  
 ditas, *atis*, 3 *f.* inanis, *e.* possum, *potui*, *irr.* invenio, *i*, 4.  
 Et ipse, et amicus, *i*, 2 *m.* is, et multus postea, sum  
 defensor, *oris*, 3 *m.* sententia, *a*, 1 *f.* hic.  
 Pecunia, *a*, 1 *f.* sum effectrix, *icis*, 3 *f.* voluptas, *atis*,  
 3 *f.* multus, *a*, *um.* et magnus, *a*, *um.*  
 Sum comparatio, *onis*, 3 *f.* voluptas, *atis*, 3 *f.* tam, *adv.*  
 facilis, *e.* quàm, *adv.* volo, *volui*, *irr.*  
 Voluptas, *atis*, 3 *f.* animus, *i*, 2 *m.* sum magnus, *a*, *um.*  
*major*, *maximus*, quàm corpus, *oris*, 3 *n.*  
 Memoria, *a*, 1 *f.* malum, *i*, 2 *n.* præteritus, *a*, *um.* sum  
 jucundus, *a*, *um.*  
 Principium, *i*, 2 *n.* res, *ei*, 5 *f.* omnis, *e.* sum parvus.  
 Diligenter, *adv.* evolvo, *vi*, 3. is liber, *bri*, 2 *m.* is.  
 Consensus, *ûs*, 4 *m.* omnis, *e.* sum vox, *ocis*, 3 *f.* ratio,  
*onis*, 3 *f.*  
 Enumero, *avi*, 1. incommodum, *i*, 2 *n.* vita, *a*, 1 *f.* hu-  
 manus, *a*, *um.*  
 Existimo, *avi*, 1. dolor, *oris*, 3 *m.* magnus, *a*, *um.*  
 malum, *i*, 2 *n.* omnis, *e.*  
 Munus, *eris*, 3 *n.* duo magnus, *a*, *um.* fortitudo, *inis*,  
 3 *f.* sum contemptus, *ûs*, 4 *m.* dolor, *oris*, 3 *m.* et  
 mors, *ortis*, 3 *f.*  
 Mens, 3 *f.* sapiens, semper sum tranquillus.  
 Hic dies, *ei*, 5 *m.* quintus, *a*, *um.* facio, *eci*, 3. finis, *is*,  
 3 *m.* disputatio, *onis*, 3 *f.* Tusculanus, *a*, *um.*  
 Extimesco, *timui*, 3. imbecillitas, *atis*, 3 *f.* et fragilitas,  
*atis*, 3 *f.* genus, *eris*, 3 *n.* humanus, *a*, *um.*  
 Virgo, *inis*, 3 *f.* regius, *a*, *um.* tondeo, *totondi*, 2. barba,  
*a*, 1 *f.* et capillus, *i*, 2 *m.* pater, *tris*, 3 *m.* suus, *a*, *um.*  
 Percipio, *epi*, 3. motus, *ûs*, 4 *m.* et conversio, *onis*, 3 *f.*  
 mundus, *i*, 2 *m.* totus, *a*, *um.*

Deaf men do not hear the voice of the harper.  
No art can imitate the cunning of nature.

The name of Apollo is Greek.  
How great is the variety of living creatures!  
The pilot blames the violence of the storm.

The variety of opinions, and the disagreement of men,  
disturb us.

The ignorance of future evils is more useful than the  
knowledge.

Every mode and plan of life requires the assistance of  
mankind.

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### RULE.

*To, For, and On, after a Verb, require the Noun following to be made the Dative Case.—Note, Sometimes the Sign is left out, and the Dative Case precedes the Accusative, and generally signifies a Person, as the Accusative does a thing.*

Oppianicus prepared poison for him.  
That boy declared the whole affair to his mistress.

The victory of Servilius added these lands to the Roman  
people.  
I seem to myself to be able to say this one thing truly.

Our ancestors left these lands to us.

I wish the gods would give you (C. 11) that disposition.

No one objected that thing to Marcus Cato, though he  
had many enemies.

An army of abandoned citizens had prepared a most  
cruel and most grievous destruction for their country.

I preferred the lives of my fellow-citizens to all these  
I have not preferred Plancus to you. [things.

You reserved yourself for other times.

Great respect is shown to your genius and humanity.

Nature herself has produced many allurements for us.

Surdus, *a, um.* non audio, 4. vox, *ocis*, 3 *f.* citharcedus, *i.*  
 Ars, *artis*, 3 *f.* nullus possum imitor, *atus sum*, 1 *dep.*  
     *solertia, æ*, 1 *f.* natura, *æ*, 1 *f.*  
 Nomen, *inis*, 3 *n.* Apollo, *inis*, 3 *m.* sum Græcus, *a, um.*  
 Quantus, *a, um.* sum varietas, *atis*, 3 *f.* animans, *antis*, *adj.*  
 Gubernator, *oris*, 3 *m.* accuso, *avi*, 1. vis, *vis*, 3 *f.* tem-  
     pestatas, *atis*, 3 *f.*  
 Varietas, *atis*, 3 *f.* opinio, *onis*, 3 *f.* et dissensio, *onis*, 3  
     *f.* homo, *inis*, 3 *c.* perturbo, *avi*, 1. ego, *pron.*  
 Ignoratio, *onis*, 3 *f.* futurus, *a, um.* malum, *i*, 2 *n.* sum  
     utilis, *e.* quàm scientia.  
 Ratio, *onis*, 3 *f.* omnis, *e.* et institutio, *onis*, 3 *f.* vita,  
     *æ*, 1 *f.* desidero, *avi*, 1. adiumentum, *i*, 2 *n.* homo.

Oppianicus, *i*, 2 *m.* paro, *avi*, 1. venenum, *i*, 2 *n.* is.  
 Puer, *eri*, 2 *m.* ille, *a, ud.* indico, *avi*, 1. res, *ei*, 5 *f.*  
     totus, *a, um.* domina, *æ*, 1 *f.* suus, *a, um.*  
 Victoria, *æ*, 1 *f.* Servilius, *i*, 2 *m.* adjungo, *unxi*, 3. hic  
     ager, *gri*, 2 *m.* populus, *i*, 2 *m.* Romanus, *a, um.*  
 Videor, *visus sum*, 2. ego possum, *potui*, *irr.* dico, *ixi*,  
     3. hic unus, *a, um.* verò, *adv.*  
 Majores, 3 *pl. m.* noster, *tra, trum.* relinquo, *'iqui*, 3.  
     ager, *gri*, 2 *m.* hic ego, *pron.*  
 Utinam (p. 20), *adv.* deus, *dii*, *pl.* 2 *m.* do, *dedi*, 1.  
     mens, *entis*, 3 *f.* iste, *a, ud.* tu, *pron.*  
 Nemo, *inis*, 3 *c.* objicio, *eci*, 3. is Marcus, *i*, 2 *m.* Cato,  
     *onis*, 3 *m.* cùm, *conj.* habeo, *ui*, 2 *subj.* inimicus, *i*,  
     2 *m.* multus, *a, um.*  
 Exercitus, *ûs*, 4 *m.* civis, *is*, 3 *c.* perditus, *a, um.* com-  
     paro, *avi*, 1. exitium, *i*, 2 *n.* crudelis, *e.* et luctuosus,  
     *a, um.* patria, *æ*, 1 *f.*  
 Antepono, *sui*, 3. vita, *æ*, 1 *f.* civis meus hic omnis, *e.*  
 Non antepono Plancus, *i*, 2 *m.* tu, *pron.*  
 Reservo, *avi*, 1. tu tempus, *oris*, 3 *n.* alius, *a, ud.*  
 Honor, *oris*, 3 *m.* magnus, *a, um.* tribuo, *ui*, 3. ingenium,  
     *i*, 2 *n.* et humanitas, *atis*, 3 *f.* tuus, *a, um.*  
 Natura, *æ*, 1 *f.* ipse gigno, *genui*, 3. blandimentum, *i*,  
     2 *n.* multus, *a, um.* ego, *pron.*



I will explain to you briefly the reason both of my journey and return.

He opened the gates of Dyrrachium to Brutus, and delivered up the army.

He will explain all things to you.

The sight of the city has restored you to your former politeness.

They trusted themselves to the conqueror.

Virtue has given you more than fortune has taken away.

I demonstrated the thing to him, and explained your former life.

He very carefully explained your commands to me.

I do not cease to recommend him to you.

The grief of the people was the occasion of liberty to the city.

The boy gives me (C. 11) many signs of modesty and ingenuity.

The laws of Lycurgus train youth to labour.

Dionysius intrusted the care of his body to fierce barbarians.

Nature has given perception and motion to the beasts.

I showed him (C. 11) your letter.

Money will not be wanting to the Roman people.

That impudent man declared his enmity to me.

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#### RULE.

*With, By, or In, after the Verb, requires the Noun following to be in the Ablative Case.*

He furnished the two seas of Italy with very great fleets.

He is said to have corrupted the court with money.

He killed the woman with poison.

Ye wanted to fill all Italy with your settlers.

Expono, *sui*, 3. tu breviter, *adv.* consilium, *i*, 2 *n.* et profectio, *onis*, 3 *f.* et reversio, *onis*, 3 *f.* meus, *a, um*.  
 Aperio, *ui*, 4. porta, *æ*, 1 *f.* Dyrrachium, *i*, 2 *n.* Brutus, *i*, 2 *m.* et trado, *didi*, 3. exercitus, *ûs*, 4 *m.*

Ille explano, *avi*, 1. omnis, *e. tu, pron.*

Aspectus, *ûs*, 4 *m.* urbs, *is*, 3 *f.* reddo, *didi*, 3. tu urbanitas, *atis*, 3 *f.* tuus, *a, um.* pristinus, *a, um.*

Credo, *didi*, 3. *sui, pron.* victor, *oris*, 3 *m.*

Virtus, *utis*, 3 *f.* do, *dedi*, 1. tu plus, *uris, adj.* quàm, *conj.* fortuna, *æ*, 1 *f.* aufero, *abstuli, irr.*

Demonstro, *avi*, 1. res is et expono, *sui*, 3. vita, *æ*, 1 *f.* tuus, *a, um.* prior, *us, oris.*

Diligentissimè, *adv.* expono, *sui*, 3. mandatum, *i*, 2 *n.* vester, *ra, rum.* ego.

Ego non desino, *ivi*, 3. commendo, *avi*, 1. ille tu.

Dolor, *oris*, 3 *m.* populus, *i*, 2 *m.* sum causa libertas, *atis*, 3 *f.* civitas, *utis*, 3 *f.*

Puer, *eri*, 2 *m.* do, *dedi*, 1. ego signum, *i*, 2 *n.* multus, *a, um.* pudor, *oris*, 3 *m.* et ingenium, *i*, 2 *n.*

Lex, *egis*, 3 *f.* Lycurgus, *i*, 2 *m.* erudio, *ivi*, 4. juvenus, *utis*, 3 *f.* labor, *oris*, 3 *m.*

Dionysius, *i*, 2 *m.* committo, *isi*, 3. custodia, *æ*, 1 *f.* corpus, *oris*, 3 *n.* suus ferus, *a, um.* barbarus, *i*, 2 *m.*

Natura, *æ*, 1 *f.* do, *dedi*, 1. sensus, *ûs*, 4 *m.* et motus, *ûs*, 4 *m.* bestia, *æ*, 1 *f.*

Ostendo, *i*, 3. is, *ea, id.* literæ, *arum*, 1 *f. pl.* tuus, *a, um.*

Pecunia, *æ*, 1 *f.* non sum defuturus,<sup>1</sup> *a, um.* Romanus, *a, um.* populus, *i*, 2 *m.*

Ille, *a, ud.* impudens homo, *inis*, 3 *c.* denuncio, *avi*, 1. inimicitia, *æ*, 1 *f.* ego.

Adorno, *avi*, 1. mare, *is*, 3 *n.* duo Italia, *æ*, 1 *f.* classis, *is*, 3 *f.* magnus, *a, um.*

Dico, *ixi*, 3. corrumpo, *upi*, 3. iudicium, *i*, 2 *n.* pecunia, *æ*, 1 *f.*

Interficio, *eci*, 3. mulier, *eris*, 3 *f.* venenum, *i*, 2 *n.*

Volo, *ui, irr.* impleo, *evi*, 2. Italia, *æ*, 1 *f.* totus, *a, um.* colonus, *i*, 2 *m.* vester, *ra, rum.*

<sup>1</sup> When the future signifies a state, condition, or act about to take place, it is often expressed, as in this sentence, by the verb *sum* in the present tense and the future participle in *rus*. This is called the *periphrastic future*.

The whole Roman people with one voice declared me consul.

He orders lands to be bought with this money.

The conspiracy of abandoned men has been found out by my diligence.

All the king's forces were wasted by the length of the siege.

I will speak with a very loud voice, that all may hear the same thing.

He overcame the weakness of his body by the vigour of his mind.

We are all influenced by a desire of commendation.

I shall preserve the memory of your goodness with eternal gratitude.

They support the dignity of the state by their counsels.

He quieted the voice of the people by his authority.

He acted by the example of good and brave citizens.

Some indulgence is granted to this age by the consent of all.

Why do you make a little matter great by your words?

The mention of that very brave man has weakened my voice with weeping.

If they should be willing, probably they scarcely would be able, to subdue the boldness of a very wicked man, now strengthened by time.

You have already excelled all conquerors in moderation and compassion.

He had overcome his enemies by a show of clemency.

Ye subdued Catiline by my diligence, by the authority of the senate, and by your own courage.

Will you furnish a wicked and abandoned citizen with an army of Gauls and Germans, with money, and with horse and foot?

Ye have made the senate more firm by your own authority.

All Italy has burnt with a desire of liberty.

He suffers all the injuries of war with a patient mind.

- Populus, *i*, 2 *m.* universus Romanus vox, *ocis*, 3 *f.* unus declaro, 1. ego consul, *ulis*, 3 *m.*
- Jubeo, 2. ager, *gri*, 2 *m.* emo, *i*, 3. pecunia, *æ*, 1 *f.* hic. Conspiratio, *onis*, 3 *f.* homo perditus, *a, um.* patefio, *patefactus*, *irr. pass.* diligentia, *æ*, 1 *f.* meus.
- Copia, *æ*, 1 *f.* omnis, *e.* rex, *egis*, 3 *m.* consumor, 3. diuturnitas, *atis*, 3 *f.* obsidio, *onis*, 3 *f.*
- Dico, *ixi*, 3. vox, *ocis*, 3 *f.* clarus, *a, um.* ut, *conj.* omnis, *e.* audio, *ivi*, 4. idem, *eadem*, *idem*.
- Vinco, *ici*, 3. infirmitas, *atis*, 3 *f.* corpus, *oris*, 3 *n.* virtus, *utis*, 3 *f.* animus, *i*, 2 *m.*
- Omnis, *e.* traho, *axi*, 3. studium, *i*, 2 *n.* laus, *laudis*, 3 *f.* Colo, *ui*, 3. memoria, *æ*, 1 *f.* beneficium, *i*, 2 *n.* vestes, *ra, rum.* benevolentia, *æ*, 1 *f.* sempiternus.
- Sustineo, *ui*, 2. dignitas, *atis*, 3 *f.* res-publica, *ei, æ*, 5 and 1 *f.* consilium, *i*, 2 *n.* suus, *a, um.*
- Sedo, *avi*, 1. vox, *ocis*, 3 *f.* populus, *i*, 2 *m.* auctoritas, *atis*, 3 *f.* suus.
- Ago, *egi*, 3. exemplum, *i*, 2 *n.* civis bonus et fortis, *e.* Ludus, *i*, 2 *m.* aliquis, *æ*, *id. do, dedi*, 1. ætas, *atis*, 3 *f.* hic concessus, *ûs*, 4 *m.* omnis, *e.*
- Cur, *adv.* facio, *eci*, 3. res, *ei*, 5 *f.* parvus, *a, um.* magnus, *a, um.* verbum, *i*, 2 *n.* tuus, *a, um*?
- Mentio, *onis*, 3 *f.* vir, *iri*, 2 *m.* ille fortis, *e.* debilito, *avi*, 1. vox, *ocis*, 3 *f.* meus fletus, *ûs*, 4 *m.*
- Si, *conj.* volo, *ui, irr.* fortasse vix possum frango, *egi*, 3. audacia, *æ*, 1 *f.* scelestus, *a, um.* jam, *adv.* corroboreatus, *a, um.* part. vetustas, *atis*, 3 *f.*
- Jam, *adv.* vinco, *ici*, 3. victor, *oris*, 3 *m.* omnis, *e.* æquitas, *atis*, 3 *f.* et misericordia, *æ*, 1 *f.*
- Vinco, *ici*, 3. adversarius, *i*, 2 *m.* species, *ei*, 5 *f.* clementia, *æ*, 1 *f.*
- Frango, *egi*, 3. Catilina, *æ*, 1 *m.* diligentia, *æ*, 1 *f.* meus, *a, um.* auctoritas, *atis*, 3 *f.* senatus, *ûs*, 4 *m.* et virtus, *utis*, 3 *f.* vester, *ra, rum.*
- Instruo, *uxi*, 3. civis, *is*, 3 *c.* sceleratus, *a, um.* et perditus, *a, um.* exercitus, *ûs*, 4 *m.* Gallus, *i*, 2 *m.* et Germanus, *i*, 2 *m.* pecunia, *æ*, 1 *f.* et equitatus, *ûs*, 4 *m.* et peditatus, *ûs*, 4 *m.*?
- Facio, *eci*, 3. senatus, *ûs*, 4 *m.* firmus, *a, um.* auctoritas, *atis*, 3 *f.* vester, *ra, rum.*
- Italia, *æ*, 1 *f.* omnis, *e.* exardeo, *arsis*, 2. desiderium, *i*, 2 *n.* libertas, *atis*, 3 *f.*
- Patior, *passus sum*, 3 *dep.* injuria, *æ*, 1 *f.* omnis, *e.* bellum, *i*, 2 *n.* animus, *i*, 2 *m.* æquus, *a, um.*

The state has been preserved by the courage, by the conduct, and by the good fortune of the three generals.

They preserved the state, the temples of the immortal gods, the property and fortunes of all men by fighting.

The king's ambassador openly opposes us, with money.

Apelles finished the head of Venus, and the upper parts of the breast, with the highest elegance; he left the other parts of the body unfinished.

I burn with an incredible desire that my name may be rendered illustrious\* by your writings.

They escaped the bitterness of that time by the favour of the immortal gods.

A mother distinguishes twins by habit.

He rejoiced in the continual remembrance of pleasure.

Every period of a quiet life is disturbed by the fear of death.

Your wise men, when moved by some great advantage, will fight.

Greece excelled us in learning, and every kind of literature.

Are we able to exceed Plato in eloquence?

I have embraced your brother with the utmost benevolence.

The seas (*when*) agitated by the wind grow warm.

~~The~~ sun itself fills the whole world with its light.

The vines take hold<sup>d</sup> of their props, as with hands.

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#### \* RULE.

*Some Prepositions govern an Accusative Case, others an Ablative; and Tenus, with a plural Noun, a Genitive.*

I have not dared to write to Cæsar, on account of his engagements.

The kingdom is in the power of the enemy.

\* To render illustrious, *illustrare*.

- Res-publica, *ei*, *æ*, 5 and 1 *f.* conservo, *avi*, 1. virtus, *utis*, 3 *f.* consilium, *i*, 2 *n.* et felicitas, *atis*, 3 *f.* tres, *pl. m.* and *f.* et tria, *n.* imperator, *oris*, 3 *m.*
- Conservo, 1. res-publica, 5 and 1 *f.* templum, *i*, 2 *n.* deus, *dii*, *pl. 2 m.* immortalis, *e.* bonum, 2 *n.* et fortuna, *æ*, 1 *f.* homo omnis, *e.* dimicatio, *onis*, 3 *f.*
- Rex, *egis*, 3 *m.* legatus, *i*, 2 *m.* apertè, *adv.* oppugno, *avi*, 1. ego pecunia, *æ*, 1 *f.*
- Apelles, *is*, perficio, *eci*, 3. caput, *itis*, 3 *n.* Venus, *cris*, 3 *f.* et summum, *i*, 2 *n.* pectus, *oris*, 3 *n.* ars, *artis*, 3 *f.* politissimus; relinquo, *iqui*, 3. pars, *artis*, 3 *f.* reliquus corpus, 3 *n.* inchoatus.
- Ardeo, 2. cupiditas, *atis*, 3 *f.* incredibilis, *e.* ut nomen, 3 *n.* noster illustro, 1. scriptum, *i*, 2 *n.* tuus.
- Subterfugio, *i*. 3. acerbitas, *atis*. tempus, *oris*. ille benignitas, *atis*, 3 *f.* deus immortalis, *e.*
- Mater, *tris*, 3 *f.* internosco, *ovi*, 3. gemini, *orum*, 2 *m.* consuetudo, *inis*, 3 *f.*
- Lætor, *tatus sum*, 1 *dep.* recordatio, *onis*, 3 *f.* assiduus, *a*, *um.* voluptas, *atis*, 3 *f.*
- Status, *ûs*, 4 *m.* omnis, *e.* vita, *æ*, 1 *f.* quietus, *a*, *um.* perturbo, *avi*, 1. metus, *ûs*, 4 *m.* mors, *tis*, 3 *f.*
- Sapiens, *entis*, 3. vester commotus emolumentum, *i*, 2 *n.* aliquis magnus, pugno, *avi*, 1.
- Græcia, *æ*, 1 *f.* supero, *avi*, 1. ego doctrina, *æ*, 1 *f.* et genus, *eris*, 3 *n.* omnis, *e.* literæ, *arum*, 1 *f. pl.*
- Possom, *potui*, *irr.* supero, *avi*, 1. Plato, *onis*, 3 *m.* eloquentia, *æ*, 1 *f.*?
- Complector, *exus sum*, 3 *dep.* frater, *tris*, 3 *m.* vester, *ra*, *rum.* benevolentia, *æ*, 1 *f.* summus, *a*, *um.*
- Mare, *is*, 3 *n.* agitatus, *a*, *um.* part. ventus, *i*, 2 *m.* tepesco, *tepuì*, 3.
- Sol, *olis*, 3 *m.* ipse impleo, *evi*, 2. mundus, *i*, 2 *m.* totus, *a*, *um.* lux, *lucis*, 3 *f.* suus.
- Vitis, *is*, 3 *f.* apprehendo, *i*, 3. adminiculum, *i*, 2 *n.* tanquam, *conj.* manus, *ûs*, 4 *f.*

The following Prepositions—

*A*, *ab*, *absque*, *abs*, and *de*,

*Coram*, *clam*, *cum*, *ex*, and *e*,

*Tenus*, *sine*, *pro*, and *præ*.

} Always govern the  
Ablative.

Non audeo, *ausus sum*, 2. scribo, *scripsi*, 3. ad, *prep. ac.* Cæsar, *aris*, 3 *m.* propter, *prep. ac.* occupatio, *onis*, 3 *f.* suus.

Regnum, *i*, 2 *n.* sum in, *prep. ab.* potestas, *atis*, 3 *f.* hostis, *is*, 3.

He spoke concerning the nature of the war.  
He terminated a very great war in Africa.

He was not able to see her without the greatest grief.

He accomplished this by the death of another body.

The poison flows into all parts of his body.

He is said to have fallen from his horse.

I am afraid to speak of myself before you.

Many and weighty thoughts are in my mind.

I took the law into my hands with this intention.

I will first speak concerning your advantage.

They took up arms for the common safety.

He notes and marks with his eyes every one of us for slaughter.

Nothing as yet has happened to him contrary to his inclination.

They undertook the business without any delay.

Think of yourselves and your children.

My brother determined according to his equity and prudence.

He placed his own family in possession of her farm.

Do you esteem me cruel, inhuman, severe, beyond other persons?

On account of so great a difference of the men, and their causes, I have behaved myself differently toward each of them.

All good men, of all ranks and orders, combine my safety with their own.

He spoke with a low voice, of the wickedness of Lentulus, of the boldness of all the conspirators.

In so great a cloud of error and ignorance you held out the clearest light to my understanding.

- Dico, *ixi*, 3. de, *prep. ab.* natura, *æ*, 1 *f.* bellum, *i*, 2 *n.*  
 Conficio, *eci*, 3. bellum magnus, *a*, *um.* in, *prep. ab.*  
 Africa, *æ*, 1 *f.*  
 Non possum, *potui*, *irr.* video, *di*, 2. ille sine, *prep. ab.*  
 dolor, *oris*, 3 *m.* magnus, *major*, *maximus*.  
 Perficio, *eci*, 3. hic per, *prep. ac.* mors, *ortis*, 3 *f.* corpus,  
*oris*, 3 *n.* alius, *a*, *ud.*  
 Venenum, *i*, 2 *n.* permāno, *avi*, 1. in, *prep. ac.* pars,  
*artis*, 3 *f.* omnis corpus, *oris*, 3 *n.*  
 Dico, *ixi*, 3. cado, *cecidi*, 3. ex, *prep. ab.* equus, *i*, 2 *m.*  
 suus.  
 Vereor, *veritus sum*, 2. dico, *ixi*, 3. de, *prep. ab.* ego  
 ipse apud, *prep. ac.* tu.  
 Cogitatio, *onis*, 3 *f.* multus, *a*, *um.* et gravis, *e.* sum in,  
*prep. ab.* animus, *i*, 2 *m.* meus.  
 Sumo, *umpsi*, 3. lex, *egis*, 3 *f.* in, *prep. ac.* manus, *us*,  
 4 *f.* hic animus, *i*, 2 *m.*  
 Prius, *adv.* dico, *dixi*, 3. de, *prep. ab.* commodum, *i*, 2  
*n.* vester, *ra*, *rum*.  
 Capiō, *epi*, 3. arma, *orum*, 2 *n.* *pl.* pro, *prep. ab.* salus,  
*utis* 3 *f.* communis, *e.*  
 Noto, *avi*, 1. et designo, *avi*, 1. oculus, *i*, 2 *m.* quisque,  
*æque*, *idque.* ego ad, *prep. ac.* cædes, *is*, 3 *f.*  
 Nihil, *indec.* adhuc, *adv.* accido, *i*, 3. ille præter, *prep.*  
*ac.* voluntas, *atis*, 3 *f.* is, *ea*, *id.*  
 Suscipio, *epi*, 3. negotium, *i*, 2 *n.* sine, *prep. ab.* mora,  
*æ*, 1 *f.* ullus, *a*, *um.*  
 Cogito, *avi*, 1. de, *prep. ab.* tu et liberi, *orum*, 2 *m.* *pl.*  
 Frater, *tris*, 3 *m.* decerno, *creri*, 3. pro, *prep. ab.*  
*æquitas*, *atis*, 3 *f.* et prudentia, *æ*, 1 *f.* suus, *a*, *um.*  
 Colloco, *avi*, 1. familia, *æ*, 1 *f.* suus, in, *prep. ab.* posses-  
 sio, *onis*, 3 *f.* fundus, *i*, 2 *m.* is, *ea*, *id.*  
 Existimo, *avi*, 1. ego crudelis, *e.* inhumanus, *a*, *um.*  
*asper*, *era*, *erum.* præter, *prep. ac.* cæterus, *a*, *um?*  
 Propter, *prep. ac.* dissimilitudo, *inis*, 3 *f.* tantus, *a*, *um.*  
 homo et causa, *æ*, 1 *f.* præbeo, *ui*, 2. ego dissimilis, *e.*  
 in, *prep. ac.* uterque, *traque*, *trumque*.  
 Omnis, *e.* bonus genus, *eris*, 3 *n.* omnis, *e.* et ordo, *inis*,  
 3 *m.* conjungo, *unxi*, 3. salus, *utis*, 3 *f.* meus cum,  
*prep. ab.* suus, *a*, *um.*  
 Dico, 3. cum, *prep. ab.* vox, *ocis*, 3 *f.* suppressus, de,  
*prep. ab.* scelus, *eris*, 3 *n.* Lentulus, *i*, 2 *m.* de, *prep.*  
*ab.* audacia, *æ*, 1 *f.* conspirator, *oris*, 3 *m.* omnis, *e.*  
 In, *prep. ab.* tenebræ, *arum*, 1 *f.* *pl.* tantus error, *oris*,  
 3 *m.* et ignorantia, *æ*, 1 *f.* præfero, *tuli*, *irr.* lumen,  
*inis*, 3 *n.* clarus mens, *entis*, 3 *f.* meus.●



I rest the whole cause in your clemency and humanity.

All Italy calls me back unto my country.

I was unwilling to undertake the affair against an armed force, without the protection of the people.

They are all without fault; they are equally worthy and honest men.

That serious and ingenious poet wrote those things, that he might excite us and our children to industry and glory.

Sextius followed Antony with that army, with the greatest haste.

An incredible multitude came together into the capitol, from the whole city, and all Italy.

Publius Sextius undertook a journey to Cæsar for my safety.

Admission into that highest rank lies open to the industry and the virtue of all the citizens.

In that office you have not only emerged out of beggary, but even now terrify us with your wealth.

You despise the fortunes of others; you boast most intolerably of your own wealth.

I now say nothing against that woman.

Did the father recommend this boy for this purpose?

These kinds of virtues are scarcely found in books.

He fought with our enemy in battle hand to hand.

A slave of Clodius has been seized in the temple of Castor.

The cause of Milo has always been approved by the senate.

He endeavoured to make an attack upon the province of Brutus with an army.

They reduced the most warlike nations under the power of this empire.

Repono, *sui*, 3. causa totus in, *prep. ab.* mansuetudo, *inis*, 3 *f.* et humanitas, *atis*, 3 *f.* vester.

Italia, *æ*, 1 *f.* cunctus, *a, um.* revoco, *avi*, 1. ego in, *prep. ac.* patria, *æ*, 1 *f.*

Nolo, *irr.* suscipio,\* *epi*, 3. causa, *æ*, 1 *f.* contra, *prep. ac.* vis, *is*, 3 *f.* armatus, *a, um.* sine, *prep. ab.* præsidium, *i*, 2 *n.* populus, *i*, 2 *m.*

Sum omnis, *e.* sine macula, *æ*, 1 *f.* sum, *æquè*, *adv.* bonus atque integer, *gra, grum.*

Ille poëta, *æ*, 1. *m.* gravis, *e.* et ingeniosus scribo, *ipsi*, 3. hic ut excito, 1. ego et liberi, *orum*, 2 *m. pl.* noster ad industria, *æ*, 1 *f.* et laus, *dis*, 3 *f.*

Sextius, *i*, 2 *m.* consequor, *cutus sum*, 3 *dep.* Antonius, *i*, 2 *m.* cum exercitus, *ûs*, 4 *m.* ille celeritas, *atis*, 3 *f.* suminus, *a, um.*

Multitudo, *inis*, 3 *f.* incredibilis, *e.* convenio, *i*, 4. in capitolium, *i*, 2 *n.* ex, *prep. ab.* omnis, *e.* civitas, *atis*, 3 *f.* et Italia, *æ*, 1 *f.* cunctus, *a, um.*

Publius Sextius suscipio, *epi*, 3. iter, *itineris*, 3 *n.* ad Cæsar, *aris*, 3 *m.* ob, *prep. ac.* salus, *ûtis*, 3 *f.* meus.

Aditus, *ûs*, 4 *m.* in, *prep. ac.* ordo ille summus pateo, *ui*, 2. industria, *æ*, 1 *f.* et virtus, *utis*, 3 *f.* civis omnis, *e.*

In is magistratus, *ûs*, 4 *m.* non solum, *adv.* emergo, *si*, 3. ex, *prep. ab.* mendicitas, sed etiam jam terreo, *ui*, 2. ego divitiæ, *arum*, 1 *f. pl.* tuus.

Despicio, *eri*, 3. fortuna, *æ*, 1 *f.* alius; glorior, 1 *dep.* intolerantissimè, *adv.* de divitiæ tuus.

Jam dico, *ixi*, 3. nihil in, *prep. ac.* mulier, *ëris*, 3 *f.* iste.

Parens, *entis*, 3 *c.* commendo, *avi*, 1. hic puer, *eri*, 2 *m.* ob, *prep. ac.* hic causa, *æ*, 1 *f.*?

Hic genus, *eris*, 3 *n.* virtus, *utis*, 3 *f.* vix, *adv.* reperio, *i*, 4. in, *prep. ab.* liber, *bri*, 2 *m.*

Pugno, *avi*, 1. cum noster hostis, *is*, 3 *c.* in acies, *ëi*, 5 *f.* cominùs, *adv.*

Servus, *i*, 2 *m.* Clodius, *i*, 2 *m.* comprehendo, *i*, 3. in templum, *i*, 2 *n.* Castor, *oris*, 3 *m.*

Causa, *æ*, 1 *f.* Milo, *onis*, 3 *m.* semper, *adv.* probo, *avi*, 1. a, *prep. ab.* senatus, *ûs*, 4 *m.*

Conor, *conatus sum*, 1 *dep.* facio, *eci*, 3. impetus, *ûs*, 4 *m.* in, *prep. ac.* provincia, *æ*, 1 *f.* Brutus, *i*, 2 *m.* cum exercitus.

Redigo, *ëgi*, 3. gens, *entis*, 3 *f.* bellicosus, *a, um.* in, *prep. ac.* ditio, *onis*, 3 *f.* hic imperium, *i*, 2 *n.*

\* Verbs of the third in *eo* drop the *i* in the infinitive, imperative, and imperf. subjunctive; and in all the persons of the present indicative except in the first and last (*io, is, it; ius, itis, iunt.*)

The legions determined to defend the senate against Antony.

Will you see him without the greatest grief?

Your fortune invites you to ease and dignity.

Trebonius was tortured by Dolabella, and Regulus by the Carthaginians.

I have letters in my hand declaring hope of victory.

He drew two legions out of the camp, with incredible industry and valour.

I seemed to affect the senate very much by the mention of your regard for that order.

What was there in my last letters, except a complaint of the times?

Posthumius came to me about the tenth hour of the night.

I received great joy and pleasure from your glory.

I have given a supper to Hirtius, but without a peacock.

I place the greatest hope of victory in the agreement of Plancus and Brutus.

I knew your disposition to me before the civil war.

The tribunes of the people proposed a most unjust law concerning their lands.

He is beloved by me on account of his great politeness and attention.

Cæsar sent a threatening letter to the senate.

He always despised that kind of men and the greatest clamours for your safety.

We were willing to find out the truth without contention.

I gave my attention the more willingly to Antiochus, that I might understand the whole subject from him.

There is the greatest truth in the senses, if they be perfect.

The mind of man is most adapted to the knowledge of things.

Obstinacy in very small matters is blamed.

- Legio, *onis*, 3 *f.* decerno, *crevi*, 3. defendo, *i*, 3. senatus, *ûs*, 4 *m.* contra Antonius, *i*, 2 *m.*
- Video, *di*, 2. ille sine dolor, *oris*, 3 *m.* magnus?
- Fortuna, *æ*, 1 *f.* vester, *ra*, *rum*. invito, *avi*, 1. tu ad otium, *i*, 2 *n.* et dignitas, *atis*, 3 *f.*
- Trebonius, *i*. crucior, 1. a Dolabella, *æ*. et Regulus, *i*. a Carthaginiensis, *is*, 3.
- Teneo, *ui*, 2. epistola, *æ*. in manus, *ûs*, 4 *f.* meus, declarans spes, *ei*. victoria, *æ*.
- Educo, *uxi*, 3. legio, *onis*, 3 *f.* duo e, *prep. ab.* castra, *orum*, 2 *n.* pl. studium, *i*, 2 *n.* et virtus, *utis*, 3 *f.* incredibilis, *e*.
- Videor, *visus sum*, 2. commoveo, *i*, 2. senatus, *ûs*, 4 *m.* maxime, *adv.* commemoratio, *onis*, 3 *f.* voluntas, *atis*, 3 *f.* vester erga, *prep. ac.* ille ordo, *inis*, 3 *m.*
- Quis, *æ*, *id.* sum in, *prep. ab.* literæ superior, *oris*, *adj.* meus, præter, *prep. ac.* querela, *æ*, 1 *f.* tempus, *oris*, 3 *n.*?
- Posthumius venio, *i*, 4. ad ego circiter, *prep. ac.* hora, *æ*, 1 *f.* decimus nox, *octis*, 3 *f.*
- Capio, *epi*, 3. lætitia, *æ*, 1 *f.* et voluptas, *atis*, 3 *f.* magnus, *a*, *um.* ex, *prep. ab.* gloria, *æ*, 1 *f.* tuus.
- Do, *dedi*, 1. cœna, *æ*, 1 *f.* Hirtius, *i*. 2 *m.* tamen, *conj.* sine, *prep. ab.* pavo, *onis*, 3 *m.*
- Pono, *sui*, 3. spes, *ei*, 5 *f.* magnus, *a*, *um.* victoria, *æ*, 1 *f.* in, *prep. ab.* concordia, *æ*, 1 *f.* Plancus, *i*, 2 *m.* et Brutus, *i*, 2 *m.*
- Agnosco, *ovi*, 3. animus, *i*, 2 *m.* tuus erga, *prep. ac.* ego ante, *prep. ac.* bellum, *i*, 2 *n.* civilis, *e*.
- Tribunus, *i*, 2 *m.* plebs, *ebis*, 3 *f.* promulgo, *avi*, 1. lex, *egis*, 3 *f.* iniquus, *a*, *um.* de ager, *gri*, 2 *m.* is.
- Diligor, *dilectus sum*, 3. a ego propter humanitas, *atis*, 3 *f.* is summus, *a*, *um.* et observantia, *æ*, 1 *f.*
- Cæsar, mitto, *isi*, 3. literæ, *arum*, 1 *f.* pl. minax, *acis*, *adj.* ad senatus, *ûs*, 4 *m.*
- Semper negligo, *exi*, 3. ille genus, *eris*, 3 *n.* homo et clamor, *oris*, 3 *m.* magnus pro, *prep. ab.* salus, *utis*, 3 *f.* vester.
- Volo, *volui*, *irr.* invenio, *i*, 4. verus, *a*, *um.* sine contentio, *onis*, 3 *f.*
- Do, 1. opera, *æ*. diligenter, *adv.* Antiochus, *i*. ut intelligo, *exi*, 3. causa, *æ*. totus ab ille.
- Sum veritas, *atis*, 3 *f.* magnus, *a*, *um.* in sensus, *ûs*, 4 *m.* si, *conj.* sum sanus, *a*, *um.*
- Mens, *entis*, 3 *f.* homo, *inis*, 3 *c.* sum aptus, *a*, *um.* ad scientia, *æ*, 1 *f.* res, *ei*, 5 *f.*
- Pertinacitas, *atis*, 3 *f.* in res, *rei*, 5 *f.* parvus, *minor*, minimus reuehendor. 3.

Seek the medicine of grief from philosophy.

Socrates seems to me to have called off philosophy from hidden subjects, and to have introduced it to common life.

We allow that the pleasures and pains of the mind arise from the pleasures and pains of the body.

We receive from them philosophy, and all the liberal sciences.

Many good men without any learning, following (C. 22) Nature herself, have done many commendable things.

All duties arise from the principles of nature.

I turned a very little to the right out of the way, that I might go to the tomb of Pericles.

We see the little sparks of virtue in children.

We read fictitious stories with pleasure, from which no advantage can be deduced.

Our generals have devoted their lives for the safety of their country.

The departure of the soul from the body does not happen without pain.

Send letters to me concerning all things as often as possible.

Their discourse wonderfully disagrees with their life.

I will first speak of the weakness of many persons, and of the different precepts of philosophers.

There are many things in our customs, derived from the Pythagoreans.

Without compassion we cannot be generous.

We will send these five other books to Brutus.

Many things in philosophy have not been sufficiently explained.

Not only the unlearned, but also the learned, disagree upon this affair.

- Peto, *ivi*, 3. medicina, *æ*, 1 *f.* dolor, *oris*, 3 *m.* a, *prep.*  
*ab.* philosophia, *æ*, 1 *f.*
- Socrates, *is*, 3 *m.* videor, *visus sum*, 2. ego avoco, *avi*, 1.  
 philosophia, *æ*, 1 *f.* a res, *ei*, 5 *f.* occultus et adduco,  
*uxi*, 3. ad vita, *æ*, 1 *f.* communis, *e.*
- Fateor, *fassus sum*, 2 *dep.* voluptas, *atis*, 3 *f.* et dolor,  
*oris*, 3 *m.* animus, *i*, 2 *m.* nascor, *natus sum*, 3 *dep.*  
 (infin.) *e*, *prep.* *ab.* voluptas, et dolor corpus, *oris*, 3 *n.*
- Habeo, *ui*, 2. ab hic philosophia, *æ*, 1 *f.* et disciplina,  
*æ*, 1 *f.* omnis, *e.* ingenuus, *a*, *um.*
- Vir, *iri*, 2 *m.* multus bonus sine doctrina, *æ*, 1 *f.* ullus  
 secutus, *a*, *um.* *part.* natura, *æ*, 1 *f.* ipse facio, *eci*, 3.  
 multus laudabilis, *e.*
- Officium, *i*, 2 *n.* omnis, *e.* proficiscor, *profectus sum*, 3  
*dep.* a principium, *i*, 2 *n.* natura, *æ*, 1 *f.*
- Declino, *avi*, 1. paululùm, *adv.* ad dexter,<sup>1</sup> *ra*, *rum.* de  
 via, *æ*, 1 *f.* ut accedo, *essi*, 3. ad sepulcrum, *i*, 2 *n.*
- Pericles, *is*, 3 *m.*
- Video, *di*, 2. scintillula, *æ*, 1 *f.* virtus, *utis*, 3 *f.* in puer,  
*eri*, 2.
- Lego, *i*, 3. fabula, *æ*, 1 *f.* fictus, *a*, *um.* delectatio, *onis*,  
 3 *f.* ex qui utilitas, *atis*, 3 *f.* nullus possum, *potui*,  
*irr.* duco, *duxi*, 3.
- Imperator, *oris*, 3 *m.* noster voveo, *i*, 2. caput, *itis*, 3 *n.*  
 suus pro salus, *utis*, 3 *f.* patria, *æ*, 1 *f.*
- Discessus, *ûs*, 4 *m.* animus, *i*, 2 *m.* a corpus, *oris*, 3 *n.*  
 non fio, *irr.* sine dolor, *oris*, 3 *m.*
- Mitto, *misi*, 3. literæ, *arum*, 1 *f.* *pl.* ad ego de omnis  
 quam sæpissimè, *adv.*
- Sermo, *onis*, 3 *m.* is mirabiliter, *adv.* pugno, *avi*, 1.  
 cum vita *is*.
- Primùm, *adv.* loquor, *locutus sum*, 3 *dep.* de imbecillitas,  
*atis*, 3 *f.* multus, *a*, *um.* et de disciplina, *æ*, 1 *f.*  
 varius, *a*, *um.* philosophus, *i*, 2 *m.*
- Multus, *a*, *um.* sum in institutum, *i*, 2 *n.* noster, *ra*,  
*rum.* ductus, *a*, *um.* a Pythagoræus, *a*, *um.*
- Sine misericordia, *æ*, 1 *f.* non possum, *potui*, *irr.* sum  
 liberalis, *e.*
- Mitto, *isi*, 3. liber, *bri*, 2 *m.* hic quinque, *adj.* alter,  
*era*, *erum.* ad Brutus, *i*, 2 *m.*
- Res, *ei*, 5 *f.* multus, *a*, *um.* in philosophia, *æ*, 1 *f.* non  
 satis, *adv.* explico, *avi*, 1.
- Non solùm, *adv.* indoctus, *a*, *um.* sed, *conj.* etiam, *conj.*  
 doctus dissentio, 4. de hic res, *ei*, 5 *f.*

<sup>1</sup> Acc. fem. to agree with *hand* (manum) understood.

All these things are to be referred to this inquiry concerning the immortal gods.

No one is able to be happy without virtue.

Not only philosophers, but also our ancestors, have separated religion from superstition.

Let us proceed from celestial things to terrestrial.

The best laws are taken away without any exception.

If you show yourself rather severe, I will not dispute against you.

Crassus was in bed, and Sulpitius sat by him.

He waited at the sea below the town.

The slaves were in the power of the prosecutor.

As soon as he marched out his army on this side the river Rubicon.

I cannot pitch my camp, on account of the time of the year and the disposition of the troops.

He went towards Brundisium to Cæsar.

Your good-will towards me, and mine towards you, are equal.

## PART II. SHORT EXERCISES.

### I.

1. *A Verb Personal agrees with its Nominative in Number and Person.* Wet. 1. Rud. 2.

The liberty of the Roman people is at stake.\*

The inclinations of the citizens have been different.

The divorce of Mucius is strongly approved.

Fear made you a good man.

Time increases our desire of him.

Our reasoning agrees; our language differs.

No one interrupts me; all respect me.

The remembrance of slavery will make liberty more pleasant.

A dispute about a word disturbs men.

Soon I shall have seen what may have been the cause.

Time itself brings me (C. 11) comfort.

The greatness of his genius wanted not the instruction of practice.

\*The passive *agi* means 'to be at stake.'

Omnis, *e*. hic sum referendus, *a*, *um*. ad hic quæstio, *onis*, 3 *f*. de dii, 2 *m*. plur. immortalis, *e*.  
 Nemo, 3 *c*. possum sum felix, *adj*. sine virtus, *utis*.  
 Non solum, *adv*. philosophus, *i*, 2 *m*. sed etiam, *conj*.  
 majores, 3 *m*. pl. noster, *ra*, *rum*. separo, *avi*, 1.  
 religio, *onis*, 3 *f*. a superstitio, *onis*, 3 *f*.  
 Venio, *i*, 4. a æres, *ei*, 5 *f*. cœlestis, *e*, ad terrestres, *e*.  
 Lex, *egis*, 3 *f*. bonus tollo, *sustuli*, *irr*. sine exceptio, *onis*, 3 *f*. ullus, *a*, *um*.  
 Si, *conj*. præbeo, *ui*, 2. tu durior, *oris*, *adj*. non contendendo, *di*, 3. adversus, *prep*. *ac*. tu.  
 Crassus, *i*, 2 *m*. sum in, *prep*. *ab*. lectus, *i*, 2 *m*. et Sulpitius, *i*, 2 *m*. sedeo, *i*, 2. apud, *prep*. *ac*. ille.  
 Expecto, *ari*, 1. ad mare, *is*, 3 *n*. infra, *prep*. *ac*. oppidum, *i*, 2 *n*.  
 Servus, *i*, 2 *m*. sum penes, *prep*. *ac*. accusator, *oris*, 3 *m*.  
 Ut, *conj*. educo, *uxi*, 3. exercitus, *us*, 4 *m*. citra, *prep*. *ac*. flumen, *inis*, 3 *n*. Rubicon, *onis*, 3.  
 Non possum facio, *eci*, 3. castra, *orum*, 2 *n*. plur. propter tempus, *oris*, 3 *n*. annus, *i*, 2 *m*. et animus, *i*, 2 *m*. miles, *itis*, 3 *c*.  
 Eo, *ivi*, 4. Brundisium, *i*. 2 *n*. versus, *prep*. *ac*. ad Cæsar, *aris*, 3 *m*.  
 Voluntas, *atis*, 3 *f*. tuus, erga, *prep*. *ac*. ego, et meus erga tu, sum par, *hic*, *hæc*, et *hoc*.

1. *Verbum Personale concordat cum Nominativo, Numero et Personâ.*

Libertas populus Romanus ago (*pass.*).

Voluntas civis sum diversus.

Divortium Mucia vehementer probo.

Timor facio (*imperf.*) tu bonus.

Dies augeo desiderium is.

Ratio noster consentio; oratio pugno.

Nemo interpello (1); omnis diligo ego.

Recordatio servitus facio libertas jucundus.

Controversia verbum (*gen.*) torqueo homo.

Quis causa sum, video (*fut. perf.*) mox.

Ætas ipse affero ego solatium.

Magnitudo ingenium non desidero disciplina usus.



2. *The Nominative of Pronouns is seldom expressed, unless for emphasis.* Adam, III. obser. 1.

But if we wish to determine truly.

He was afterwards made (C. 28) praetor<sup>1</sup> and consul.

We, we, the consuls, are deficient (in our duty).

I too will think you eloquent.

And did you dare (p. 1, note 2) to speak against me before the conscript fathers?

3. *The Infinitive Mood, or part of a Sentence, frequently supplies the place of the Nominative.* Rud. 2, note.  
[The adj. is to be in the neuter gender.]

To do wrong is never useful, because it is always disgraceful.

To betray our country is a sin.

To separate the mind from the body is nothing else than to learn to die.

To be entirely unacquainted with our own poets is (a mark) of the most indolent sloth, or the most delicate fastidiousness.

'Extreme law is extreme injustice,' has become a trite proverb in common discourse.

4. *The Adverb or ancient Accusative, partim, sometimes appears as a Nominative.* Grant's Latin Gram. p. 160.

Part of these wished to be illustrious in battle.

Part of them have large sums-of-money placed out.

5. *The Infinitive Mood has an accusative before it.*  
Rud. 4. Wet. 3.

Do you think that such excellent men did such things without reason?

All that ancient philosophy thought that a happy life was placed in virtue alone.

I deem it not improper that I should write to you what I think upon that affair.

I desired that you should understand this.

We think that you can very easily explain that,

<sup>1</sup> See Rule 44, p. 74.

2. *Nominativus Pronominum rarò exprimitur, nisi distinctionis aut emphasis gratiâ.*

Si autem volo judico verè.

Postea fio prætor et consul.

Ego, ego consul desum.

Ego quoque puto tu disertus.

Et tu audeo dico contra ego apud pater conscriptus?

3. *Aliquando Oratio est Verbo Nominativus.* Wet. 7.

Pecco, nunquam sum utilis, quia semper sum turpis.

Prodo patria sum peccatum.

Secerno animus a corpus, nec quisquam alius sum quàm disco emorior.

Sum omninò rudis (*acc.*) in noster poëta, aut sum iners segnitia, aut fastidium delicatus.

'Summus jus summus injuria,' fio jam tritus proverbium sermo.

4. *Aliquandò Adverbium cum Genitivo.*

Partim is volo (*pl.*) sum illustris<sup>1</sup> in acies.

Partim is habeo (*pl.*) magnus pecunia collocatus.

5. *Verba Infinitivi Modi pro Nominativo Accusativum ante se statuunt.*

Tu censeo tam egregius homo gero res tantus sine causa?

Omnis ille antiquus philosophia sentio vita beatus pono (*perf.*) in virtus unus.

Non puto sum alienus, ego scribo ad tu quis (C. 2) sentio (26, 27) de res is.

Volo tu intelligo (C. 2) hic.

Censeo tu facillimè possum explano is.

<sup>1</sup> Nom. plural masc., since persons are meant.

You know, Piso, that I think the same thing.  
 I suppose that you prefer to experience our silence.  
 It is evident that man consists of body and mind.  
 It is innate to all, and, as it were, engraven on the mind,  
 that there are gods.  
 We should remember that justice should be observed  
 even towards the lowest persons.

6. *The Infinitive may frequently be otherwise rendered by the Conjunctions quòd, ut, ne, and quin.*<sup>1</sup> Adam, IV. obs. 5.

~~We~~ We agreed among us to take our afternoon's walk in the Academy.

Ulysses is reported to have refused immortality, to see Ithaca (*i. e.* that he might see).

Every virtue attracts us to itself, and makes us love<sup>2</sup> those in whom it appears to be fixed.

Hortensius did not hesitate to defend<sup>3</sup> Publius Sylla.

I exhort you to direct (23) all things by your own prudence, that the plans of others may not mislead you.

7. *A Verb between two Nominative Cases of different numbers may sometimes agree with the latter.* Wet.  
 8. Adam, V. obs. 3.

Not to believe rashly is the nerves and sinews of wisdom.  
 The greatest and most certain riches are to be content with our own circumstances.

8. *A Verb Impersonal has no Nominative Case before it.* Wet. 2.

We may well wonder how many kinds of herbs have been treated of (27) by physicians.

We may say the same things of Pausanias and Lysander.  
 It happened very unluckily that you have nowhere seen him.

It is evident to me that he could not bear my reproaches.

The next day it seemed good that we should briefly express our sentiments.

<sup>1</sup> *Ut, ne, quin,* govern the Subjunctive. <sup>2</sup> Say: 'makes that we should love.' <sup>3</sup> Say: 'but that he should defend.'

Scio, Piso, ego sentio iste idem.

Arbitror, tu malo experior taciturnitas noster.

Sum perspicuus, homo consto e corpus que (p. 15) animus.

Omnis innatus sum, et in animus quasi insculptus, deus sum.

Memini (*perf. subj.*) justitia sum servandus etiam adversus infimus.

6. *Resolvi potest Modus hic per quòd, et ut.*

Constituo inter ego, ut conficio (2, and p. 37) ambulatio postmeridianus in Academia.

Ulysses scribo repudio immortalitas, ut video Ithaca.

Omnis virtus allicio ego ad sui, facio que ut diligo is in qui ipse videor insum.

Hortensius non dubito quin defendo Publius Sulla.

Tu hortor ut gubernio omnis prudentia tuus, ne consilium alius aufero tu.

7. *Verbum inter duos Nominativos diversorum numerorum positum, cum alterutro concordare potest.*

Non credo temerè sum nervus atque artus sapientia.

Contentus (*acc.*) sum res suus sum maximus certissimusque divitiæ.

8. *Impersonalia præcedentem Nominativum non habent.*

Licet miror, qui genus herba animadverto a medicus.

Licet (29) dico idem de Pausanias, que (p. 15) Lysander.

Accidit perincommode (p. 17), quòd nusquam video (*perf. ind.*) is.

Constat ego, is non possum (*perf.*) fero meus contumelia.

Postridiè placet,<sup>1</sup> ut dico sententia breviter.

<sup>1</sup> Say : 'it pleased (us).'

## II.

9. *Adjectives, Participles, and Pronouns agree with their Substantive, in Gender, Number, and Case.*  
Rud. 1. Wet. 4.

I have received many letters from you<sup>d</sup>, all carefully written.<sup>f</sup>

The best<sup>e</sup> laws will be taken away by this law, without any exception.

I will now add a few words to the rest of your discourse.

Right reason invites those who are in their senses to justice, equity, fidelity.

Death is shameful in flight, glorious in victory.

In the state the rights of war must chiefly be maintained.

No forgetfulness will ever blot out my remembrance of your favours to me.

Virtue is the same in man and in God.

I understood your conversation and Pompey's from your letter.

Prudence ought not to be expected from a man who is never sober.

He had the things engraven on his mind.

What then is this probability of yours?

10. *Part of a Sentence may supply the place of a Substantive, the Adjective being put in the Neuter Gender.*  
Grant. Wet. 7.

How long the life of any one of us will be (26, 27) is uncertain.

To talk of oneself is the property of old age.

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° : III.

11. *The Relative agrees with its Antecedent in Gender, Number, and Person.* Wet. 5. Rud. 6.

How can it be imagined that there is any animal which hates itself?

## II.

9. *Adjectiva, Participia, et Pronomina, cum Substantivo, Genere, Numero, et Casu, concordant.*

Accipio multus epistola a tu, omnis scriptus diligentèr.

Lex bonus tollo hic lex, sine exceptio ullus.

Nunc dico paucus ad reliquus (49) oratio tuus.

Ratio verus invito benè sanus ad justitia, æquitas, fides.

Mors sum fœdus in fuga, gloriosus in victoria.

In res-publica jus bellum sum maximè conservandus.

Nulus unquam oblivio deleo memoria meus meritum  
tuns erga ego.

Virtus sum idem in homo ac Deus.

Cognosco sermo tuns et Pompeius ex literæ tuus.

Prudentia non sum postulandus ab homo nunquam  
sobrius.

Ille habeo (*imperf.*) res insculptus in animus.

Quis sum igitur istic<sup>1</sup> probabilis<sup>2</sup> vester?

10. *Aliquando oratio supplet locum Substantivi, Adjectivo Neutro Genere posito.*

Sum incertus quam longus vita quisque ego<sup>3</sup> futurus sum.

Dico de sui ipse sum senilis.<sup>4</sup>

## III.

11. *Relativum cum Antecedente concordat Genere, Numero, et Persona.*

Qui possum cogito sum aliquis<sup>5</sup> animal qui sui odi  
(*subj.*)?

<sup>1</sup> Istic, istæc, istoc, or istuc.

<sup>2</sup> An adj. to be used in the neuter gender.

<sup>3</sup> After partitives, *nostrum, vestrum*, are to be used; not *nostri, vestri*.

<sup>4</sup> Say, 'is senile.'

<sup>5</sup> This and other compounds of *quis* have neut.—*quod* when used with a substantive; *quid* when used without a substantive.

How can he praise temperance, who places his chief good in pleasure?

Who was found that blamed my consulship, except Clodius?

He who is called generous pursues his duty, not his profit.

12. *When the Relative respects an Infinitive, or a whole sentence, it is put in the Neuter Gender.* Rud. 6, note 2.

What is so much according to nature as for old men to die, which happens to young ones also?

To know oneself is the first step to wisdom; which, as it is the most difficult, so it is the most useful of all things.

13. *When the Relative is placed between two substantives of different Genders and Numbers, it sometimes agrees with the latter.* Adam, 57, obs. 2. Rud. 8.

Consider this animal which we call man.

Of so many kinds there is no animal but man which has any knowledge of God.

14. *If no Nominative come between the Relative and the Verb, the Relative shall be the Nominative to the Verb.* Rud. 7. Wet. 9.

They infer many things which will be said in these books. All persons by nature follow those things which seem good, and avoid the contrary.

They supposed that he, who was eminent in wisdom, had been a scholar of Pythagoras.

He who does not fear death procures for himself a great security to a happy life.

Dicæarchus has written three books, which are called Lesbiacs.

The desires which arise from nature are easily satisfied without any harm.

Many things harass and trouble me, which I think<sup>1</sup> I can bring out in conversation.

I mention those also who are not in the number of the adversaries.

Thence you will take what things shall belong to this subject.

I do not indeed now dispute what is (27) the most convenient.

Now let us see what things are wont to be argued on the contrary.

They who desire to sell will not find buyers.

<sup>1</sup> Say, 'I seem to myself.'

Qui is possum laudo temperantia, qui pono summus bonum in voluptas?

Quis invenio qui (112) vitupero (2) meus consulatus, præter Clodius?

Qui liberalis dico, sequor officium, non fructus.

12. *Aliquando oratio ponitur pro Antecedente.* Wet. 7.

Quis sum tam secundum natura quam senex (*dat.*) emorior, qui idem contingo adolescens?

Nosco (*perf. infin.*) sui ipse sum primus gradus ad sapientia; qui ut sum difficillimus, ita utilissimus omnis.

13. *Relativum inter duo Substantiva diversorum Generum et Numerorum collocatum, interdum cum posteriore concordat.*

Video hic animal, qui voco homo.

Ex tot genus, nullus sum animal præter homo, quihabeo notitia aliquis Deus.

14. *Quoties nullus Nominativus interponitur inter Relativum et Verbum, Relativus erit Verbo Nominativus.*

Colligo multus qui dico in hic liber.

Omnis natura sequor is qui bonus videor, que (p. 15) fugio contrarius.

Credo is qui excello (*subj.*) sapientia, sum auditor Pythagoras.

Is qui non timeo mors, compāro præsidium magnus sui ad vita beatus.

Dicæarchus scribo tres liber, qui vocor Lesbiacus.

Cupiditas qui proficiscor a natura, facilè expleo sine ullus injuria.

Multus sollicito angoque ego, qui ego videor sermo ex haurio possum.

Ego dico etiam is, qui non sum nūmerus hostis.

Illinc assumo qui pertineo (*fut. ind.*) ad hic locus.

Ego ne jam quidem disputo quis sum expeditus.

Nunc video is (*pl.*) qui soleo disputor contra.

Qui cupio vendo non reperio emptor.



15. *But if a Nominative come between the Relative and the Verb, the Relative shall be of that Case which the Verb or Noun following, or the Preposition going before is used to govern.* Rud. 8. Wet. 19.

I will send the little orations, both those which you desire, and more also.

There is no nation which we can fear. °                    °

The Egyptians consecrated no animal but for some advantage which they received from it.

It is ridiculous to seek what we cannot attain.

That reasoning which you defend, the maxims which you have learned, entirely overthrow friendship.

We are not those to whom nothing appears to be true.

There are many things probable, by which the life of a wise man is regulated.

I see nothing else which we can (112) do.

I will explain as I shall be able the things which you desire.

He underwent many things besides, which necessity obliged him to bear.

From the same books you will perceive both what I have done and what I have said.

I am expecting<sup>1</sup> the arrival of Menander, whom I sent to you with the utmost solicitude.

I have nothing further to write<sup>2</sup> to you.

Where then are those whom you call miserable, or what place do they inhabit?

Why am I compelled to censure the senate, whom I have always commended?

Rabirius was among those whom he had been most mad if he had opposed, most base if he had deserted.

All the reasons which you mention are most just.

The consuls came to that army, which I had in Apulia.

16. *Two or more Substantives singular, coupled together by a Conjunction Copulative, have a plural Verb, Adjective, or Relative.* Rud. 9. See also note 4.

N.B. *When two or more Nominatives are of different Persons the Verb plural must agree with the first Person rather than the second, and with the second rather than the third.* Rud. 9, note 2.

Both I and Balbus lifted up our hands.

<sup>1</sup> Say, 'was expecting'—'had sent;' for in letters the Romans used the imperfect to describe the events which, being present at the time of writing, will have become past events before the letter is read. So the pluperf. for the perfect definite.

<sup>2</sup> Say, 'which I may write.'

15. *At si Nominativus Relativo et Verbo interponatur, Relativum regitur a Verbo, aut ab aliâ dictione, quæ cum Verbo in oratione locatur.*

Mitto oratiuncula, et qui postulo, et plus etiam.

Sum natio nullus qui pertimesco.

Ægyptius consecro nullus bellua, nisi ob aliquis utilitas qui capio (*subj.*) ex is.

Sum ridiculus quæro qui (*pl.*) non possum habeo.

Ratio iste qui defendo, præceptum qui disco, funditus evertio amicitia.

Non sum is, qui nihil videor (116, 4) sum verus.

Sum multus probabilis, qui vita sapiens rego (*subj.*)

Video nihil alius, qui possum ago.

Explico is qui volo, ut possum.

Perfero multus præterea, qui necessitas cogo fero.

Perspicio ex idem liber, et qui (*pl.*) gero (27), et qui (*pl.*) dico.

Expecto adventus Menander, qui mitto ad tu, cura summus.

Non habeo præterea qui scribo ad tu.

Ubi ergo sum is qui dico (*sing.*) miser, aut quis locus incolò?

Cur cogo reprehendo senatus, qui semper laudo?

Rabirius sum cum is qui amens sum (*subj.*) si oppugno, turpis si relinquo.

Omnis causa, qui commemoro, sum justus.

Consul venio ad is exercitus, qui habeo in Apulia.

16. *Nomen Multitudinis singulare, vel plura quælibet singularia, per Copulam connexa, postulant Verbum, Adjectivum, aut Relativum plurale et dignioris tum generis, tum personæ. Wet. 6.*

Et ego et Balbus tollo manus.

Fortitude and wisdom scarcely seem to be able to be separated.

Habit and reason have made you more patient and more gentle.

Pomponius, and Sextius, and Piso, have as yet kept me at Thessalonica.

His great-grandfather, and grandfather, were prætors. I and my dearest Cicero are well.

17. *If the Substantives are of different Genders, the Adjective or Relative plural must agree with the Masculine rather than the Feminine; but if the Substantives, or any one of them, signify things without life, the Adjective or Relative plural must be put in the Neuter Gender.* Rud. 9, note 1.

Many sons and daughters, grandsons and grand-daughters, placed Metellus on the funeral pile.

He made his intentions and endeavours clear to all persons.

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#### SUBSTANTIVES.

18. *One Substantive governs another signifying a different thing in the Genitive.*<sup>1</sup> Rud. 11.

Great is the power of conscience.

There was a dispute of one day upon that one subject.

I know not what the opinion of the people is of me.

The proof of eloquence is the approbation of the hearers.

It is indeed a fault to dread the dissolution of our nature so strongly.

The privation of every pain has been rightly called pleasure.

The whole life of philosophers is a meditation on death.

The body is indeed, as it were, a vessel, and a certain receptacle of the soul.

You seem to me to follow the opinion of Epicharmus.

A sudden storm at sea frightens sailors more excessively than one that has been foreseen.

I have sent you the commentary of my consulship written in Greek.

I think that pain is the greatest of all evils.

<sup>1</sup> The dependent genitive must be often construed, not by *of*, but *for*, *with*, *against*, *from*, &c.

Fortitudo et sapientia vix videor possum sejungo.

Consuetudo et ratio facio tu patiens lenisque.

Pomponius, et Sextius, et Piso, adhuc retineo ego Thesalonica (*gen.*).

Proavus, et avus, sum prætor.

Ego et suavis Cicero valeo.

17. *Dignius est Masculinum Genus quam Fœmininum; at cum Substantiva res inanimatus significant, Adjectivum aut Relativum usitatus in Neutro Genere ponitur.* Wet. 6, note.

Multus filius, filia, nepos, neptis, impono Metellus in rogus (*acc.*).

Facio consilium conatusque suus perspicuus omnis.

18. *Quum duo Substantiva diversæ significationis concurrunt, tum posterius in Genitivo ponitur.* Wet. 14.

Magnus sum vis conscientia.

Sum (*imperf.*) disputatio dies unus de hic res.

Nescio qui sum opinio populus de ego.

Effectus eloquentia sum approbatio audiens.

Sum quidem in vitium perhorresco dissolutio natura tam valde.

Privatio omnis dolor rectè nominor voluptas.

Vita totus philosophus sum commentatio mors (*gen.*).

Corpus sum quidem quasi vas, et aliquis receptaculum animus.

Videor ego sequor sententia Epicharmus.

Subitus tempestas mare terreo navigans vehementiùs quàm antè provisus.

Mitto ad tu commentarium consulatus meus compositus Græcè.

Existimo dolor magnus malum omnis.

<sup>1</sup> This example belongs rather to Rule 28.

This is the custom of mathematicians, not of philosophers.  
That part of your letter was by no means necessary.

My speech alienated the affection of Pompey from me.  
Our age has seen many very celebrated victories of the  
greatest commanders.

The life of men is particularly harassed by their ignorance of things good and evil.

Let us consider that the body of brave men is mortal,  
but that the motions of the soul and the glory of  
virtue are immortal.

You see the affair, and the whole of the business.

The weakness of the body hindered not the vigour of  
the mind.

Here we killed a great number of the enemy.

Will you make mention of your consulship?

The life of all persons depends on the life of you alone.

The wisest men saw the reason of the action.

He turned his brother out of possession of his farm.

I admired Pompey's virtue and greatness of mind.

The attack of Saguntum was the origin of the second  
Punic war.

Right reason will prevail more with me than the opinion  
of the common people.

Thales the Milesian declared water to be the first principle of all things.

We pursue health, strength, freedom from pain, on  
their own account.

For what nation is there, or what race of men, which  
has not without learning, some preconception of the  
gods?

It is the part of justice not to injure mankind, of modesty not to offend them.

You assume the name only of virtue; what the thing  
itself means you know not.

19. *This Genitive is often elegantly turned into a Possessive Adjective.* Ad. 6, obs. 1.

The sentiment indeed of a king, and worthy the family  
of Æacus.

Frugality is the virtue of a private man, not of a king.

A consul is wanted, who, by speaking, may check the  
quarrels of the tribunes.

I assume to myself a father's authority and severity.

Iste sum mos mathematicus, non philosophus.  
 Ille pars epistola tuus sum minimè necessarius.  
 Oratio meus ab alieno (*imperf.*) voluntas Pompeius a ego.  
 Ætas noster video victoria multus clarus imperator  
 summus.

Vita homo maximè vexo ignoratio res bonus et malus.

Cogito corpus vir fortis sum mortalis, verò motus animus  
 et gloria virtus sum sempiternus (*fem. sing.*).

Video res, et summa negotium.

Infirmitas corpus non retardo vis (*plur.*) animus.

Hic cædo magnus numerus hostis (*plur.*).

Tu facio mentio consulatus tuus?

Omnis vita pendeo ex tuus unus (*gen.*).

Homo sapiens video (*imperf.*) ratio factus.

Dejicio frater suus de possessio fundum.

Admiror virtus Pompeius et magnitudo animus.

Oppugnatio Saguntum sum (*perf.*) causa bellum Punicus  
 secundus.

Verus ratio plus valeo apud ego, quàm opinio vulgus.

Thales Milesius dico aqua sum initium res.

Expecto valetudo, vis (*pl.*), vacuitas dolor, propter sui.

Quis enim sum gens, aut qui genus homo, qui non  
 habeo sine doctrina anticipatio quidam deus?

Sum pars (*plur.*) justitia non violo homo, verecundia  
 non offendo.

Tantum usurpo (*sing.*) nomen virtus, ignoro (*sing.*)  
 quis ipse valeo (*subj.*).

19. *Hic Genitivus sæpissimè in Adjectivum Possessivum  
 vertitur. L. Wet. 19.*

Regalis sanè sententia, et dignus genus Æacidæ (*pl.*).

Frugalitas virtus privatus, non regius.

Consul quætor, qui comprimo furor tribunitius dico.

Suscipio ego patrius auctoritas severitasque.

20. *The Genitive is sometimes changed into a Dative.*

I think that Fibrenus is the name of that other river.

21. *An Adjective in the Neuter Gender without a Substantive governs the Genitive.*<sup>1</sup> Rud.<sup>1</sup> 13. Wet. 13.

I could wish to have so much leisure that I might be able to recite the decree of the Smyrneans.

In the greatest misfortunes we seem nevertheless to have acquired thus much good.

It is most equitable that you should (C. 2) bring here no prejudice.

Neither have I believed it; but certainly there has been some report.

I will inform you when I shall have any news.

22. *Substantives signifying the same thing agree Case.* Rud. 10. Wet. 12.

Otho, a brave man, (and) my friend, restored dignity to the equestrian order.

We have sent a consul, a very brave man, with an army.

Philosophy, the mother of all the arts, is the invention of the gods.

Let us consider nothing evil<sup>2</sup> which (112) is appointed (C. 27) either by the immortal gods, or by nature, the parent of all.

What shall I answer to my children, who deem you another parent?

We have the consuls friendly, and Furnius, the tribune of the people, our [friend].

How often have you endeavoured to kill me (when I was) consul elect? How often (when) consul?

Philosophers, the teachers of virtue, have been found, who said (112) that pain is the greatest evil.

Brutus, the noble founder of your family, freed his country.

The philosophers call all disturbances of the mind diseases.

<sup>1</sup> Note. The Adjectives which thus govern the Genitive, like Substantives, generally signify quantity; as *multum*, *tantum*, &c.; to which may be added *hoc*, *illud*, *id*, *quid*, and the like words.

<sup>2</sup> Say, 'in evils.'

20. *Est etiam, ubi in Dativum vertitur.*

Opinor Fibrenus nomen sum ille alter flumen.

21. *Adjectivum in Neutro Genere sine Substantivo*  
• *positum, aliquando Genitivum postulat.*

Volo (*imp. sub.*) habeo tantus otium ut possum recito  
psephisma (*neut.*) Smyrnæus.

In malum magnus videor assecutus hic tamen bonum.

Sum æquus, ut affero (*plur.*) huc ne quis præjudicatum.

Neque credo; sed certe sum aliquis (p. 49) sermo.

Narro cum habeo aliquis (p. 49) novus (*sing.*).

22. *Duo Substantiva rei ejusdem in eodem casu ponuntur. (Hæc ratio constructionis dicitur Appositio.)*

Otho, vir fortis, meus necessarius, restituo dignitas ordo  
equestris.

Mitto consul, vir fortis, cum exercitus.

Philosophia, mater omnis ars, sum inventum deus.

Duco nihil in malum qui sum constitutus vel a deus<sup>2</sup>  
immortalis, vel a Natura, parens omnis.

Quis respondeo liberi meus, qui puto tu parens alter?

Habeo consul amicus, Furnius tribunus plebs noster.

Quoties tu conor interficio ego designatus? quoties  
consul?

Philosophus, magister virtus, invenio, qui dico dolor  
summum malum.

Brutus, præclarus auctor nobilitas tuus, libero patria.

Philosophus appello<sup>3</sup> perturbatio omnis animus morbus.

<sup>2</sup> Go through the plural of *Deus*.

<sup>3</sup> Does *appellere* or *appellare* mean to call?



23. *If the latter Substantive have an Adjective of praise or dispraise joined with it, they may be put in the Genitive or Ablative.*<sup>1</sup>

The consul himself, a man of little and mean mind.  
 They are endowed with the best disposition, the greatest wisdom, the most perfect harmony.  
 Men of the lowest stations are delighted with history.  
 Oppiarficus himself was of a cruel and severe disposition.

Turranius, a man of the highest integrity and innocence, was of the same opinion.  
 He is of a certain incredible strength of mind.

24. *Opus and usus, signifying need, require the Ablative.*  
 Rud. 21, rote 2. Wet. 15.

*The person who needs is to be in the dat.*

Magistrates are necessary, without whose prudence and diligence the state cannot exist.  
 There is no occasion for a long speech.  
 The next thing is, that we inquire whether there has been any occasion for a fleet or not.  
 What occasion then have you for our assistance?  
 I want a disposition not opposing me.  
 What occasion was there for a letter of that sort which you have sent to him?  
 Where the proofs of facts are at hand, what need is there of words?

25. *Opus is often used as an indeclinable adjective.* Ad.

You will say that money is necessary for me.  
 Do not spare expense in anything which is necessary for your health.  
 She lived as long as it was advantageous to her.  
 Many things were necessary for himself, and many for his dogs.

<sup>1</sup> With *esse* Cicero prefers the ablative.—Zumpt.

23. Laus, vituperium, *vel qualitas rei*, ponitur in  
*Ablativo, vel Genitivo.* Rud. 12. Wet. 14.

Consul ipse, parvus animus et pravus.

Sum optimus animus, summus consilium, singularis  
concordia.

Homo infimus fortuna (*sing.*) delector historia.

Oppianicus ipse sum (*imperf.*) immanis quæ (p. 15)  
acerbus natura.

Turranius, homo summus integritas atque innocentia,  
sum in idem sententia.

Sum quidam incredibilis robur animus.

#### 24. Opus et usus *Ablativum* exigunt.

Sum opus magistratus, sine qui prudentia ac diligentia  
civitas non possum sum.

Nil opus<sup>1</sup> sum oratio longus.

Proximus sum, ut quæro (*perf. sub.*) sum opus classis  
necne.

Quis opus sum ergo tu opera noster?

Opus sum ego animus non repugnans.

Quis opus sum (*imperf.*) is modus litera (*pl.*) qui mitto  
ad is?

Ubi testimonium res adsum, quis<sup>2</sup> opus sum verbum?

#### 25. Opus *autem* *adjective* pro *necessarius* *quandoque* *poni videtur.*

Dico nummās (*pl.*) sum opus ego.

Ne parco sumptus in ullus res qui (*neut.*) ad valetudo  
opus sum (*sub.*).

Vivo quamdiu sum (*perf. sub.*) opus is.

Multus sum opus sui, multus canis.

<sup>1</sup> Opus est (*there is need*) probably takes the ablative because  
*egeo, indigeo, &c.* do. A *periphrasis* often takes the same case as  
a single verb.

<sup>2</sup> Nihil or nil opus est = *there is no need* or *occasion*. Quid  
opus est? = *what need* (or *occasion*) is there?

## ADJECTIVES.

26. *Adjectives which express various affections of the mind, as desire, knowledge, care, fear, guilt, and the contrary, govern the Genitive.* Rud. 14. Wet. 16.

She desired that others should be (C. 2) ignorant of her misfortunes.

If you are desirous of glory, I think you should seek for (C. 5) other honours.

He denied that he had been ever desirous of a triumph. Posterity of all ages will never be unmindful of this affair.

Truly I did not know that you were so skilful in military affairs.

The Greeks are more desirous of disputation than of truth.

At that time I knew Hortensius was very fond of you.

Ye have always been desirous of glory, and greedy after praise, beyond other nations.

Do I seem to you so forgetful of my own firmness, so unmindful of my own actions? <sup>1</sup>

They were not so mindful of your merit, as they were enemies of your glory.

Ælius was learnedly skilful in antiquities and the old writers.

All men hate him who is unmindful<sup>2</sup> of a favour.

27. *Verbal adjectives ending in ax require the Genitive.* Rud. 26.

Nature has given man a mind capable of every virtue.

28. *Partitives and words placed partitively, Comparatives, Superlatives, Interrogatives, and some Numerals, govern the Genitive plural, from which they mostly take their Gender.* Rud. 15.

There is no one of any nation who cannot attain to virtue, having obtained nature for (C. 16) a guide.

<sup>1</sup> Say, 'of the things achieved by me.'

<sup>2</sup> Say, '(a man) unmindful.'

26. *Adjectiva quæ desiderium, notitiam, memoriam, timorem, significant, atque iis contraria, Genitivum exigunt.*

Cupio (*imperf.*) cæterus sum ignarus suus malum.

Si sum (*ind.*) cupidus gloria, censeo quæro (*subj.*) alius ornamentum.

Nego sui unquam sum cupidus triumphus.

Posteritas omnis seculum (*gen. pl.*) nunquam sum immemor hic res.

Planè nescio (*imperf.*) tu tam peritus sum res (*sing.*) militaris.

Græcus sum cupidus contentio quam veritas.

Is tempus (*abl.*) cognosco Hortensius percupidus (p. 17) tu.

Semper sum appetens gloria, atque avidus laus, præter cæterus gens.

Adeone videor tu oblitus constantia meus, adeo immemor res gestus a ego?

Non tam memor sum (*imperf.*) virtus tuus, quàm inimicus laus.

Ælius sum (*imperf.*) literatè peritus antiquitas (*sing.*) que (p. 15) vetus scriptor.

Omnis odi immemor beneficium.

27. *Adjectiva verbalia in az etiam Genitivum exigunt.*

Natura do homo mens capax virtus omnis (*plur.*).

28. *Nomina Partitiva, aut partitivè posita (hoc est, quæ per de, e, ex, ante, et inter, exponuntur), cujusmodi sunt, Interrogativa quædam et Numeralia; item Comparativa et Superlativa Genitivum, à quo et genus plerumque mutuuntur, exigunt.*

Nec sum quisquam<sup>1</sup> ullus gens, qui non possum perveni ad virtus, nactus natura dux (*acc.*).

<sup>1</sup> Masculine: man being meant.

Who of the Greek Rhetoricians ever drew anything from Thucydides?

None of the beasts is wiser than the elephant.

Set before your eyes every one of these kings.

The least of evils are to be chosen.

29. *Partitives (which are words that imply a part of any number of persons or things) are often construed with the prepositions de, e, ex, in, and inter, with their Cases. Adam, xi.*

I ceased to be offended, and made myself one of those who had come to the waters.

He was made (C. 28) tribune of the people first among noble men.

The Peripatetics, first of all the philosophers, taught these things.

With what diligence will he arrange what<sup>1</sup> things he shall have discovered, since that was the second of the three things<sup>2</sup>

One of the two must necessarily take place.

30. *The words that ask and answer a question are put in the same Case of a Noun, and Tense of a Verb; unless the construction requires it to be otherwise.*

Who then was present? The brother, he says, of my wife.

What (relation) is that woman to you? My wife.

Who enacted the law? Rullus.

31. *Adjectives signifying profit or disprofit, likeness or unlikeness, &c., govern the Dative. Rud. 16. Wet. 18.*

I do not see why the son might not have been (37) like the father.

His death was correspondent to a life spent in the most virtuous and honourable manner.

I think, indeed, that it is necessary for me to philosophize.

You have done a very agreeable thing to me, in sending<sup>2</sup> me (C. 11) Serapion's book.

Your discourse against Epicurus was pleasing to our (friend) Balbus.

Antony is equal to Cataline in wickedness.

<sup>1</sup> Say, 'those (*things*) which.'

<sup>2</sup> Say, 'that you have sent.'

Quis Græcus rhetor unquam duco quisquam a Thucydides?

Nullus bellua sum prudentior elephanta.

Pono ante oculus unusquisque hic rex.

Minimus (*pl.*) malum sum eligendus.

29. *Usurpantur autem et cum his Præpositionibus, de, e, ex, inter, ante.*

Desisto stomachor, et facio ego unus ex is qui venio ad aqua.

Fio tribunus plebs primus inter homo nobilis.

Peripateticus, primus ex omnis philosophus, hic doceo.

Quis diligentia colloco is qui invenio, quoniam is sum (*imperf.*) secundus de tres!

Alter de duo sum necesse.

30. *Interrogativum, et ejus Redditivum, ejusdem casûs et temporis erunt, nisi voces variæ constructionis adhibeantur.*<sup>1</sup>

Quis ergo adsum? frater, inquit,<sup>2</sup> uxor meus.

Quis (*neut.*) sum iste mulier tu? Uxor.

Quis fero lex? Nullus.

31. *Adjectiva quibus commodum, incommodum, similitudo, dissimilitudo, voluptas, submissio, odium, æqualitas, aptitudo, fiducia, propinquitas, facilitas, difficultas, aut relatio ad aliquid significatur, Dativum postulant.*

Non video cur filius non possum (*plup. subj.*) sum similis pater.

Is mors sum consentaneus vita; actus sanctissimè honestissimèque.

Quidem<sup>3</sup> arbitror sum necesse ego philosophor.

Facio pergratus (*p. 17*) ego, quod mitto (*ind.*) liber Serapion ad ego.

Sermo tuus contra Epicurus sum jucundus Balbus noster.

Antonius sum par scelus Catilina.

<sup>1</sup> The answer is always elliptical. "Which do you prefer? the town or the country?" "The country,"—i. e. *I prefer the country.*

<sup>2</sup> Eton Grammar, p. 52.

<sup>3</sup> *Enim, vero, autem, quoque, quidem*, cannot be the first words of a sentence.

The enemy is in Cyrrhastica, which part of Syria is adjoining to my province.

Why were you so familiar with him as to lend (20) him money?

I fear that the name of philosophy is hateful to some good men.

Men can be very useful to men.

32. *Several Adjectives compounded with con require the Dative.* Adam. Wet. 17.

He purchased some farms contiguous to this farm.

There is nothing so congenial to our minds as numbers and sounds.

Actions which are suitable to virtue.

33. *Several of the Adjectives which signify likeness, are also found with the Genitive.* Rud. 16, note 1.

In every disputation let us inquire what is (27) most like the truth.

Ye ought to think he had been like himself in the other parts of his life.

Nor indeed do I understand why Epicurus rather chose to pronounce the gods like men, than men like the gods.

Why do you always defend men unlike yourself?

Why do you not favour those whom you commend, and whom you wish your son to be like?

34. *Communis, common, alienus, strange, immunis, free from, govern a Genitive, a Dative, or an Ablative, with or without a Preposition.*

This inquiry is common to all philosophers.

Things which are common to all are esteemed vulgar.

These things are for the most part common to the rich and to the poor.

Who can suppose (91) it inconsistent with that dignity which every one ascribes to me?

He says those things which are particularly unfavourable to that cause.

Maximus did nothing contrary to his honour.

This action is peculiar to Cæsar alone.

You ought to wish that it may be lasting to him.

A man intimately acquainted with all my acts of kindness to you.

Hostis sum in Cyrrhestica, qui pars Syria proximus sum  
provincia meus.

Cur sum tam familiaris hic, ut commodo (2) aurum?

Vereor ne nomen philosophia sum (11) invisus quidam  
vir bonus.

Homo possum sum maximè utilis homo.

32. *Huc referuntur nomina ex con præpositione com-  
posita.*

Mercor quidam prædium continens hic fundus.

Nil sum tam cognatus mens noster, quam numerus atque  
vox.

Actio qui sum consentaneus virtus.

33. *Quædam ex his, quæ similitudinem significant,  
etiam Genitivo junguntur.* Wet. 18.

In omnis disputatio, quæro (*perf. subj.*)<sup>1</sup> quis sum  
similis verus.

Tu debeo existimo is similis sum sui in cæter pars vita.

Nec verò intelligo, cur Epicurus malo (*perf. subj.*) dico  
deus similis homo, quam homo deus.

Cur semper defendo (*sing.*) dissimilis tu?

Cur non faveo is qui laudo, qui volo filius tuus sum -  
similis?

34. Communis, alienus, immunis (*proprius, peculiaris,  
contrarius, conscius, et superstes*), *variis casibus jun-  
guntur.*

Hic quæstio sum communis (*with gen.*) omnis philoso-  
phus.

Qui sum communis (*with dat.*) omnis habeor vulgaris.

Hic fere communis locuples (*dat.*) cum plebs.

Quis puto sum alienus (*with gen.*) is dignitas, qui quis-  
que tribuo ego?

Dico is qui sum maximè alienus (*with dat.*) ille causa.

Maximus facio nihil alienus (*with abl.*) suus virtus.

Hic res sum proprius (*with gen.*) Cæsar unus.

Debeo (*pl.*) opto ut sum proprius (*with dat.*) ille.

Homo maximè conscius (*with gen.*) omnis meum  
officium in tu.

<sup>1</sup> The sentence in Cicero has imperf. subj., but it is governed by  
*ut*, in a dependent sentence.



I am conscious of myself, that I have never been too desirous of life.

He heard from Curio, that Piso, my son-in-law, was (C. 1) privy to these things.

35. *Several Adjectives that imply fitness or unfitness, or tendency to a thing, are followed by an Accusative with a Preposition.* Rud. 16, note 2, 3.

Scipio seems to me born for the destruction of Carthage.  
The necks of oxen are framed for the yoke.

No one ever was more accommodated to every rule of politeness than your great-grandfather Cato.

It is not the proper season to catch mackerel.<sup>1</sup>

The works of Xenophon are very useful in many respects.

His action was fit to move the passions.

They are ready for violence, prepared for sedition, furnished for slaughter.

As (one person's) constitution is more subject to one particular disease, so different<sup>2</sup> minds are more inclined to different vices.

36. *Verbals in bilis, and Participles in dus, govern the Dative.* Rud. 17. Wet. 19.

I think that nothing is to be acquired by me, either to my honour or glory.

The baseness of them all is to be blamed by me.

Nothing is more pleasing to me than your kindness.

I think that this ought to be principally provided and guarded against by the orator.

Although these things were not agreeable to me in undergoing (C. 19) them, yet they will be pleasing in reading them.

37. *Adjectives signifying dimension govern the Accusative of measure, or the Ablative, or sometimes, though less frequently, the Genitive.*

He did not permit anything to be erected over the mound of earth, except a little pillar, not higher than three cubits.

<sup>1</sup> Say, 'for mackerel to be caught.' (*part. in dus.*)

<sup>2</sup> Say, 'a different mind.'

Sum conscius (*with dat.*) ego, ego nunquam sum nimis cupidus vita.

Audio a Curio, Piso, gener meus, sum conscius de hic res.

35. Natus, commodus, idoneus, utilis, inutilis, vehemens, aptus (ineptus, habilis, promptus, pronus, paratus, proclivis, sēgnis, piger, velox, opportunus, assuetus, expositus, rudis), *interdum etiam Accusativo cum Præpositione junguntur.*

Scipio videor ego natus ad interitus Carthago.

Cervix bos natus sum ad jugum.

Nemo unquam sum (*perf.*) commodus ad omnis ratio humanitas Cato proavus tuus.

Tempestas (*plur.*) non sum idoneus ad lacertus captandus.

Liber Xenophon sum perutilis ad res multus.

Actio is sum (*imperf.*) aptus ad animus concitandus.

Sum promptus ad vis, paratus ad seditio, expeditus ad cædes.

Ut natura proclivis ad aliquis morbus, sic animus alius (*sing.*) propensus ad alius vitium.

36. *Verbalia in bilis accepta passivè, et Participialia in dus, Dativum postulant.*

Puto nihil acquirendus ego, neque ad honor neque ad gloria.

Turpitude is omnis ego sum accusabilis.

Nihil amabilis ego officium tuus.

Ego puto ille maximè cavendus et providendus orator.

Etsi (131) is res non sum optabilis ego (*pl.*) in experior, tamen sum jucundus in lego.

37. *Magnitudinis mensura subjicitur Adjectivis in Accusativo, Ablativo, et Genitivo.* Rud. 17. Wet. 19.

Nolo quis statuo super tumulus terra, nisi columella ne altior tres cubitus (*abl.*)

38. *Adjectives of plenty or want govern the Genitive or Ablative.* Rud. 21. Wet. 21.

What word is there in the letter, which is not full of humanity, duty, benevolence?

Truly we shall be happy, when we shall be, our bodies being left, free both from passions and contentions.

A mind free from disorders makes men perfectly and absolutely happy.

We have not seen a sword out of the scabbard in the city. His countenance was full of fury, his eyes of wickedness, his discourse of insolence.

All things which have reason excel those which are without reason.

The house was full of the best embossed plate.

All things honourable are replete with joys.

The mind during sleep is without sensations and cares.

I perceive that you are free from all danger.

39. *The cause or manner of a thing is put in the Ablative.* Wet. 42. Rud. 55.

The man was ill of a very bad complaint.

Stained with the blood of citizens, he thought of nothing but the ruin of the state.

He is faint with a bad head.

40. *These Adjectives, dignus, indignus, præditus, &c., and Adjectives signifying price, govern an Ablative.* Wet. 21. Rud. 20

Philosophy is content with few judges.

Philippus, a man most worthy of his father, grandfather, and ancestors, did the same thing.

Those by whom you were declared consul did not think you worthy of the light.

He said that natural riches are obtainable, because nature was content with a little.

38. *Adjectiva, quæ ad copiam egestatemve pertinent, interdum Ablativum, interdum Genitivum exigunt.*

Quis<sup>1</sup> verbum sum in iste litera (*pl.*), non plenus (*with gen.*) humanitas, officium, benevolentia?

Profectò sum beatus cùm, corpus relictus, sum expers (*with gen.*) et cupiditas et æmulatio (*pl.*).

Animus vacuus (*with abl.*) perturbatio efficio perfectè et absolutè beatus.

Non video gladius vacuus vagina in urbs.

Vultus sum (*imperf.*) plenus furor, oculus scelus, sermo arrogantia.

Omnis qui habeo ratio præsto is (*dat.*) qui sum (*subj.*<sup>2</sup>) expers ratio.

Domus sum (*imperf.*) plenus bonus cælatus argentum.

Omnis honestus sum plenus gaudium.

Animus per somnus sum vacuus sensus et cura.

Video tu (*sing.*) sum expers omnis periculum.

39. *Adjectiva et Substantiva regunt Ablativum significantem causam, et formam, vel modum rei.*

Homo sum (*imperf.*) æger gravis morbus.

Cruentus sanguis civis, cogito nihil nisi de pernicies res-publica.

Sum debilis infirmus caput.

40. Dignus, indignus, præditus, captus, contentus, extorris, fretus, liber, cum *Adjectivis pretium significantibus, Ablativum exigunt.*

Philosophia sum contentus paucus judex.

Philippus, vir dignus pater, avus, majores suos, facio idem.

Is a qui dico (*imperf. sing.*) consul non puto (*imperf.*) tu dignus lux.

Dico, naturalis divitiæ sum parabilis, quòd natura sum (105) contentus parvum.<sup>3</sup>

<sup>1</sup> The neut. of the interrog. is *quod* when used with a substantive: in fact, it should be taught, quis, quæ, quid (as *substantive*); qui, quæ, quod (as *adjective*).

<sup>2</sup> See 116 (2), with the observation.

<sup>3</sup> Neut. adj. used substantively.

I see nothing in this Sulla deserving hatred, many things worthy of compassion.

There is nothing in these things which we can suppose to be worthy of an ingenuous mind.

I think these things shameful and unworthy of me.

He was a wise man, and endued with a certain lofty mind.

I have not attempted to move compassion in others, before I was affected with compassion myself.\*

Relying on your discernment I say less than the cause requires.

41. *Some of them are occasionally followed by a Genitive.*

Undertake the care and attention most worthy of your virtue.

42. *The Comparative degree governs the Ablative, which is resolved by quam. Rud. 19. Wet. 20.*

Who hath ever been more knowing than this man?

What is more shameful than rashness?

Those things which I have said are clearer than the sun itself.

What is there more desirable than wisdom?

Nothing is more commendable, nothing more worthy of a great and illustrious man; than mildness and clemency.

A shameful flight from death (45) is worse than any death.

What is more disgraceful than inconstancy, levity, and fickleness?

Nothing is more delightful than true glory.

Nothing is more friendly to me than solitude.

My country is much dearer to me than my life.

No place ought to be more pleasing to you than your country.

What is better in man than a sagacious and good mind?

What can (31) we call more wretched than folly?

What is more pleasing than literary ease?

Nothing is more inconstant than the common people, nothing more uncertain than the inclination of mankind.<sup>1</sup>

Nothing (believe me) is more handsome, nothing more beautiful, nothing more lovely than virtue.

There is nothing more pleasing to man than the light of truth.

Say, 'of men.'

Video nihil in hic Sulla dignus odium, multus dignus  
misericordia.

Nil sum in hic res, qui duco sum dignus mens liber.

Puto hic turpis et indignus ego.

Sum homo sapiens, et præditus altus quidam mens.

Non conor commoveo misericordia alius priusquam ipse  
capto (*perf. indic.*) misericordia.

Fretus vester intelligentia, dissero brevius quam causa  
desidero.

41. *Horum nonnulla* (dignus, indignus, captus, conten-  
tus, extorris) *interdum Genitivum admittunt.*

Suscipio<sup>1</sup> cura et cogitatio dignus (*sing.*) tuus virtus.

42. *Comparativa, cum exponantur per quam, Ablati-  
vum admittunt.*

Quis unquam sum sciens hic homo?

Quis sum turpis temeritas?

Is, qui dico, sum clarus sol ipse.

Qui sum optabilis sapientia?

Nihil laudabilis, nihil dignus magnus et præclarus vir  
placabilitas atque clementia.

Turpis fuga mors sum malus omnis mors.

Quis sum turpis inconstantia, mobilitas, levitas?

Nihil sum dulcis verus gloria.

Nihil sum amicus ego solitudo.

Patria sum multo carus ego vita meus.

Nec ullus locus debeo sum dulcis tu patria.

Quis sum bonus in homo sagax et bonus mens?

Quis possum dico miser stultitia?

Quis sum dulcis otium literatus?

Nihil sum incertus vulgus; nihil obscurus voluntas  
homo.

Nihil sum (credo ego) formosus, nihil pulcher, nihil  
amabilis virtus.

Nihil sum homo dulcis lux veritas.

<sup>1</sup> Remember that verbs of the third in *io* drop the *i* in the *in-*  
*finitive, imperative, and imperf. subj.* of both voices.

What is better or more excellent than goodness and beneficence?

Nor have I ever touched a colder stream than this.

43. *The excess or defect of measure is put in the Ablative after Comparatives; and many other Ablatives are joined to Comparatives and Superlatives generally with the sign by.* Rud. 19, note.

The sun is many times larger than the earth.

A true friend loves himself no more than he does his friend.

The<sup>1</sup> more difficult a thing is, the more honourable.

#### VERBS.

44. *Substantive Verbs, Passive Verbs of naming, and some others, have the same Case after them as before them.* Rud. 3. Wet. 27.

[*Verbs of becoming, being, seeming,  
And Passive Verbs of making, calling, deeming.*]

He was afterwards made prætor and consul.

He openly desires to be made tribune of the people.

The countenance is a certain silent expression of the mind.

Experience is the best master.

Even the name of peace is pleasing.

All slavery is wretched.

To the consul he appeared a good quæstor, and to you all a most excellent citizen.

What I thought would be a pleasure, that has been a destruction.

Should I so act that I should be called a traitor to the state?

Nothing is generous which is not just.

Let war be so undertaken, that nothing else but peace may seem to be sought for.\*

45. *Any Verb may have after it the Nominative, when it belongs to the same thing with the Nominative before it.*

He seems to me most dignified, who arrives by his virtue to a higher station.

I live very miserable, and am worn down with the utmost grief.

No Roman citizen can lose his liberty without his own choice.

<sup>1</sup> 'The—the' with comparatives are translated by the ablatives quo—eo (or hoc).

Quis sum bonus aut quis præstans bonitas et beneficentia?

Nec attingo ullus flumen frigidus hic.

43. Tanto, quanto, hoc, eo, et quo, *cum quibusdam aliis, quæ mensuram excessûs significant; item, ætate, et natu, Comparativis et Superlativis sæpe junguntur.*

Sol sum multus pars major quam terra.

Verus amicus nihilo plus sui ipse quam amicus diligo.

Qui quid sum difficilis, hic præclarus.

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44. *Verba Substantiva, ut sum, forem, fio, existo; Verba vocandi passiva, ut nominor, appellor, dicor, vocor, nuncupor, et iis similia, ut videor, habeor, existimor, utrinque eisdem Casus habent.*

Postea fio prætor et consul.

Planè cupio fio tribunus plebs.

Vultus sum sermo quidam tacitus mens.

Usus sum bonus magister.

Et nomen pax sum dulcis.

Omnis servitus sum miser.

Videor (*imperf.*) bonus quæstor consul, et bonus civis tu omnis.

Qui puto sum gaudium, is existo exitium.

Ego committo (*imperf. subj.*) ut nominor (*imperf. subj.*) perditur res-publica?

Nihil sum liberalis, qui non justus.

Bellum ita suscipio (*subj.*) ut nihil aliud nisi pax videor quæsitus.

45. *Item omnia ferè Verba post se adjectivum admittunt, quod cum Nominativo Verbi, Casu, Genere, et Numero, concordat.* Rud. 3, note.

Is videor ego amplius qui perveni in locus altus suis virtus.

Ego vivo miser, et conficio magnus dolor.

Nemo civis Romanus possum amitto libertas, invitus.



What is the reason<sup>1</sup> that beauty itself is not rightly thought worthy to be acquired for its own sake?<sup>2</sup>

The opinion of Bibulus was first given.

You will come beloved and respected by all.

The same man who was very indulgent to the father, (was) bitterly severe to the son.

46. *The Infinitives of the above Verbs<sup>1</sup> also take the same Case after them as before them.*

I love your little daughter, and know for certain that she is lovely.

A very worthy<sup>2</sup> man with great difficulty suspects others to be wicked.

This I ask, why thou hast said that I am a stranger<sup>3</sup>.

47. *Sum, when it signifies possession, property, or duty, governs the Genitive.*

It is the mark<sup>3</sup> of a brave man not to be disturbed in adversity.

It is the mark of an ingenuous mind to be willing to owe more to him to whom you owe much.

It is a wise man's business to determine who is a wise man.

I judged it to be the duty of my friendship, not to be silent in your so great affliction.

I think it was scarcely his duty to undertake an affair of so much consequence. (See Ainsworth, *Sum*, No. 9.)

It is not becoming your gravity and wisdom to be too immoderately affected at the misfortune. (See Ains. *Sum*, No. 10.)

The Pythagoreans relate that the Orphean poem was the work of one Cecrops.

48. *The Possessive Pronouns meus, &c., and some Possessive Adjectives, are used in the Nominative Neuter Singular.*

It is your business, Cato, to look to it.

The whole of this, however great it is, which certainly is very great, the whole, I say, is thine.

It belongs to us to understand.

<sup>1</sup> Say, 'what is it, why,' &c.

<sup>2</sup> Say, 'for itself.'

<sup>3</sup> In all the instances of this Rule there may be supposed an ellipsis of the Substantive on which the Genitive depends.

Quis sum, cur non rectè pulchritudo duco (*subj.*) etiam ipse expetendus propter sui?

Sententia Bibulus pronuntio primus.

Venio (*sing.*) carus expectatus que omnis.

Qui perindulgens (p. 17) in pater, idem acerbè severus in filius.

46. *Infinitum quoque utrinque eosdem Casus habet.*  
L. Rud. 5.

Amo filiola tuus, et certò scio sum amabilis.

Vir bonus difficilè suspicor alius sum improbus.

Ille quæro, cur dico (27) ego sum peregrinus?

47. *Sum Genitivum postulat, quoties significat Possessionem, aut id quod ad rem quampiam pertinet.*  
Rud. 22. Wet. 30.

Sum fortis, non perturbo in res asper (*plur.*)

Sum animus ingenuus volo debeo plurimus idem, qui debeo (*subj.*) multus.

Sum sapiens statuo qui sum (28) sapiens.

Statuo sum noster necessitudo, non taceo in tuus tantus mæror.

Arbitror vix sum is suscipio (p. 73) tantus res.

Non sum gravitas et sapientia tuus fero (*act.*) immoderatiùs casus.

Pythagoreus fero Orphicus carmen quidam sum Cecrops.

48. *Excipiuntur hi Nominativi, meum, tuum, suum, nostrum, vestrum, humanum, belluinum, ei similia.*<sup>1</sup>  
Rud. 23.

Sum tuus, Cato, video.

Totus hic, quantuscunque sum, qui certè magnus sum, totus sum, inquam, tuus.

Noster sum intelligo.

<sup>1</sup> *Note.* Here an ellipsis may be supposed of *officium, negotium*, or some other Neuter Substantive.

49. *Verbs of accusing, condemning, acquitting, and admonishing, with the Accusative of the person, govern also the Genitive of the crime.* Rud. 30. Wet. 29.

He accuses Caius Verres of avarice and audacity.

Puklius Sextius, prætor elect, was condemned for bribery.

Do you not perceive what men, who are now dead, you charge with the greatest iniquity?

This ring reminded me of Piso.

50. *The Genitive may be changed into an Ablative with or without a Preposition.* Rud. 30, note 2.

I will now briefly explain for what crimes Oppianicus has been condemned.

I excuse myself to you in that very particular in which I accuse you.

I will not hereafter give occasion that you should be able to accuse me of neglect in writing.<sup>1</sup>

I will accuse him of certain crimes peculiarly his own.

I entreat thee, advise Terentia concerning the will.

51. *Satago, misereor, and miseresco, govern the Genitive.* Rud. 24. Wet. 31.

Those who ought to take compassion on me. cease not to envy me.

Attend, judges, I beg (of you), and at length take compassion on the allies.

And yet he requires that they should take compassion on him.

I pity his distress for provisions.

52. *Reminiscor, obliviscor, recordor, and memini, govern the Genitive or Accusative.* Ad. 19.

You direct me to reflect on what (things) are good, to forget (what are) bad.

Remember that time.

Cæsar is wont to forget nothing but injuries.

Neither have I forgotten your letter, which you sent me.

Do you think that I have forgotten your advice, your discourse, your politeness?

<sup>1</sup> Say, 'neglect of letters.'

49. *Verba* accusandi, damnandi, monendi, absolvendi, et similia, *Genitivum* postulant, qui crimen significat.

Insimulo Caius Verres avaritia et audacia.

Publius Sextius, prætor designatus, damnor (C. 28) ambitus.

Nonne intelligo qualis vir mortuus arguo (27) summus scelus?

Hic annulus commoneo ego Piso.

50. *Vertitur hic Genitivus aliquando in Ablativum, vel cum Præpositione, vel sine Præpositione.* Wet. 29.

Nunc jam summatim expono qui crimen Oppianicus damno (*with abl.*).

Excuso ego tu (*sing.*) in is ipse in qui accuso, tu.

Non committo posthac, ut possum accuso ego de negligentia epistola.

Accuso (*with abl.*) is suus certus propriusque crimen.

Oro tu moneo<sup>1</sup> Terentia de testamentum.

51. Satago, misereor, et miseresco, *Genitivum* postulant.

Qui debeo misereor ego, non desino invideo.

Audio, judex, quæso, et aliquando misereor socius.

Et tamen postulo ut misereor sui.

Ego misereor esuries is.

52. Reminiscor, obliviscor, memini, recordor, *Genitivum aut Accusativum admittunt.* Wet. 39.

Jubeo ego cogito bonus (*plur.*), obliviscor malus (*pl.*).

Recordor ille tempus (*acc.*).

Cæsar soleo obliviscor nil nisi injuria (*acc.*).

Nec obliviscor literæ tuus, qui mitto ad ego.

Puto ego obliviscor consilium, sermo, humanitas tuus? (*sing.*)

<sup>1</sup> Subj. governed by *ut* omitted.

Indeed, recollecting your former passage, I was greatly afraid of (C. 26) your voyage.

53. *Potior governs a Genitive or Ablative.* Rud. 38.

Reflect that both in our state, and others which have acquired great power, such accidents have happened to many persons.

If it be clear to you, that you can obtain that kingdom, you must not hesitate.

Paulus obtained all the treasure of the Macedonians.

54. *All Verbs put acquisitively (i. e. when they signify that something is, or is done, to or for any person or thing) govern a Dative.* Rud. 27, note. Wet. 32.<sup>1</sup>

Nature by the power of reason connects man to man.

Common understanding makes things known to us.

I will not prove to these judges, that Verres had taken money contrary to the laws.

I will dare pledge my credit to you.

I persuaded the father to pay (23) the son's debt.<sup>2</sup>

55. *Verbs signifying to profit or hurt, and the like, govern the Dative, except lædo, juvo, adjuvo, offendo, and delecto, which govern the Accusative.*

I desire to assist that company in whatever things I can.  
The first duty of justice is, that no one should hurt another, unless provoked by an injury.

I beg of you to assist these persons in all things as far as your honour and dignity shall permit.

Atticus pleased me most; or shall I say? he displeased me least.

It is a certain spot and blot of the age to envy merit.

It is not allowable, for the sake of one's own advantage, to hurt another.

I favoured the commonwealth, which I have always favoured, and your dignity and honour.

Take care of your health, which as yet you have not sufficiently attended to, while you are assisting me.

<sup>1</sup> *Note.* To is not, however, always a sign of the Dative; after Verbs of motion, and *hortor, voco, pertineo*, and the like, it is to be rendered by *ad* and the Accusative.

<sup>2</sup> *Debt is æs alienum.*



Meherculè valdè timeo (*imperf.*) navigatio (*acc.*),  
recordor superior tuus transmissio.

53. Potior aut Genitivo, aut Ablativo, jungitur. Wet. 40.

Cogito et in noster civitas, et in cæter qui potior res,<sup>1</sup>  
talìa casus incido multus vir.

Si exploratus sum tu (*sing.*), tu possum potior regnum  
ille, non sum cunctandus.

Paulus potior omnis gaza (*abl.*) Macedo,

54. Omnia Verba acquisitivè posita regunt Dativum  
ejus rei, cui aliquid quocunque modo acquiritur aut  
adimitur.

Natura vis ratio concilio homo homo.

Communis intelligentia efficio res notus ego.

Ego non probo judex hic, Verres capio pecunia (*plur.*)  
contra lex.

Audeo obligo fides meus tu (*plur.*).

Persuadeo pater, ut solvo æs alienus filius.

55. Imprimis Verba significantia commodum, aut in-  
commodum, regunt Dativum. [*Excipe lædo, offendo,*  
*juvo, adjuvo, delecto, quæ regunt tantum Accusati-*  
*vum.*] Wet. 33. Rud. 27, note.

Cupio commodum societas, quicunque res (*plur.*) possum.  
Primus munus justitia sum, ut ne quis quis noceo nisi  
laccessitus injuria.

Peto a tu (*sing.*) ut commodum hic in omnis res, quan-  
tùm tuus fides dignitas que patior (*sing.*).

Atticus placeo (*imperf.*) ego maximè; vel dico? dis-  
pliceo minimè.

Sum hic labes quidam, et macula sæculum invideo virtus.  
Non licet causa suus commodum, noceo alter.

Faveo (*imperf.*) et res-publica, qui semper faveo, et  
dignitas et gloria tuus.

Indulgeo (*sing.*) valetudo tuus, qui tu adhuc non satis  
servio, dum deservio ego.

<sup>1</sup> Potiri rerum (never rebus) is to become a ruling state.

56. *Verbs of comparing<sup>1</sup> govern the Dative, or the Ablative with the Preposition cum, and sometimes the Accusative with ad or inter.* Rud. 31.

He compares himself to me.

He compares his old age to the old age of a strong horse.

I do not compare him with the greatest men.

Some persons are not to be compared with others even in the least degree.

Compare the life of Sulla with those things.

What shall I say of Democritus? Whom can we compare with him?

Nor ought I to compare your guards with the want and poverty of that thief.

57. *Verbs of giving and restoring govern the Dative.*

Different duties are allotted to different ages, and some are the property of young men, others of those who are older.

You order me to give thanks to Varro.

He did not perceive that he gave immortality to things perishable.

Know now, what and how great power is given to the decemvirs.

Your (servant) Nicanor gives me singular assistance.

I wish the immortal gods may give you that disposition!

I impart a share of my trouble to no one, of my glory to all good men.

58. *Verbs of promising and paying govern a Dative.*  
Rud. 31. Wet. 33.

He paid ready money not due to the woman.

I will most religiously observe, and carefully execute, what I promise you.

He paid nothing at all to the cities for corn.

I have no one to whom I owe more than you.

59. *Verbs of commanding and telling govern the Dative.*  
Rud. 27. Wet. 33.

I will overcome my disposition, and command myself.

<sup>1</sup> *Note.* These and other Verbs governing a Dative, when they are Verbs transitive, also take an Accusative of the thing compared, given, &c.

56. *Verba comparandi regunt Dativum; interdum Ablativum cum Præpositione cum, interdum Accusativum cum Præpositionibus ad et inter.*

Comparo sui ego.

Equus fortis senectus comparo suus.

Non ego comparo is cum summus vir.

Alius conferendus alius ne minimus quidem<sup>1</sup> ex pars.

Confero (*plur.*) vita Sulla cum ille.

Quis loquor de Democritus? Qui possum confero cum is?

Nec debeo confero præsidium vester cum inopia et egestas ille latro.

57. *Verba dandi et reddendi regunt Dativum.* Rud. 31.  
Wet. 33.

Officium non idem tribuo dispar ætas, aliusque sum juvenis (*gen.*), alius senior.

Jubeo (*sing.*) ego ago gratia Varro.

Non sentio sui do (*perf.*) immortalitas res mortalis.

Nunc cognosco (*plur.*) qui potestas et quantus do decemviri.

Nicanor tuus do ego opera egregius.

Utinam (120) deus immortalis do mens iste tu (*sing.*)!

Impertio pars onus meus nemo, gloria omnis bonus.

58. *Verba promittendi ac solvendi regunt Dativum.*

Solvo mulier pecunia præsens, non debitus.

Sanctissimè observo diligentissimèque facio qui (*pl.*) promitto tu (*sing.*).

Solvo nihil omninò civitas pro frumentum.

Ego habeo nemo qui debeo (*subj.*) plus quàm tu.

59. *Verba imperandi et nunciandi regunt Dativum.*

Vinco animus, imperoque ego.

<sup>1</sup> Ne—quidem (with a word between) = not even.



Domitius's son ordered it to be told to me that his father was (C. 1) in the city.

He also sometimes called a boy, that,<sup>1</sup> I suppose, he might give him orders for supper.

Before any of the family of Oppianicus, the report of mankind conveyed this great misfortune to the mother.

He commands those desires which others obey.

60. *Verbs of trusting govern the Dative.* Rud. 27.  
Wet. 33.

You say, indeed, many things, but no one believes you.

He dares to trust his cause to no one.

I recommend myself entirely to your love and affection.

He lent the king a very great sum of money.

He has entrusted a great and difficult affair to you.

61. *Verbs of obeying and resisting govern the Dative.*  
Rud. 27. Wet. 33.

Let us cease to be offended; let us submit to the times.  
There is no one who can withstand malevolence without your assistance.

Whose commands would ye chiefly choose to obey?

What shall I say of all those who obeyed the consul's command?

He opposed the designs of the daring with authority, integrity, constancy, and great firmness of mind.

That softer part of his soul submitted to reason, as a modest soldier to a severe commander.

He obeys himself, and follows his own rules.

What shall we do, if we cannot do otherwise? Shall we submit to freedmen, and even to slaves?

The body is to be exercised and so managed, that it may submit to counsel and reason.

It signifies nothing to resist nature, or to aim at anything which you cannot attain.

62. *Verbs of threatening and being angry govern the Dative.*

He threatens the best citizens with the same punishment<sup>2</sup> which I inflicted on the most wicked.

Say, 'to whom he might give orders.'

<sup>2</sup> Say, 'he threatens the same punishment to the best citizens.'

'He threatens me with death,' should be

In Latin, 'threatens death to me.'

Domitius filius jubeo nuncio ego pater sum ad urbs.

Nonnunquam etiam voco puer, qui credo impero<sup>1</sup> cœna  
(acc.).

Rumor homo renuncio hic tantus mœror mater, prius-  
quam quisquam ex familia Oppianicus.

Impero is cupiditas qui cæter servio.

60. *Verba fidendi Dativum regunt.* \*

Tu (sing.) quidem dico multus, sed nemo credo tu  
Audeo committo suus causâ nemo.

Commendo ego totus tuus amor fides que.

Is credo rex magnus pecunia.

Committo res magnus difficilis que tu (sing.).

61. *Verba obsequendi et repugnandi Dativum regunt.*

Desino stomachor; pareo tempus.

Nemo sum qui possum (112) resisto invidia sine vester  
subsidium.

Qui (pl.) imperium volo (imp. sub.) potissimum pareo?

Quis ego loquor de is omnis, qui pareo imperium con-  
sularis (91)?<sup>2</sup>

Resisto consilium audax auctoritas, fides, constantia, et  
magnitudo animus.

Pars ille mollis animus sic pareo (perf.) ratio, ut pudens  
miles severus imperator.

Ipse obtempero sui, et pareo decretum suus.

Quis facio, si aliter non possum? An libertinus, atque  
etiam servus, servio?

Corpus exercitandus, et ita afficiendus sum ut possum  
obedio consilium ratio que.

Neque attineo repugno natura, nec sequor quisquam qui  
nequeo (sing.) assequor.

62. *Verba minandi et irascendi<sup>\*</sup> regunt Dativum.*  
Wet. 33. Rud. 27.

Idem supplicium minor bonus civis, qui ego de scele-  
ratus sumo (perf. subj.).

<sup>1</sup> Imperare often takes an acc. of the thing ordered; a dat. of the person.

<sup>2</sup> Remember that consularis is an adjective.

You know that Marcellinus was angry with you.

I am by no means accustomed to be rashly angry with my friends.

If I had not threatened the man severely, possession of the pictures would never have been given me.

My house by its burning threatened the city with a conflagration.\*

A most odious enemy threatens all good men with crosses and tortures.\*

63. Sum *and its compounds, except* possum, *govern the Dative.* Wet. 34. Rud. 27, note.

The safety of his country was dearer to him than the sight of it.

My books, my studies, my learning, are now of no service to me.

A dispute is prudent, so long as it is either profitable in any respect, or, if not profitable, not hurtful to the state.

All which things afford a proof that the world is governed by reason.

There is in youth the greatest weakness of judgment.

Men do very much good and harm to men.

64. *Several Verbs compounded with* satis, benè, and malè, *and with the Prepositions* ad, ante, con, in, inter, ob, post, præ, sub, *and* super, *govern the Dative.* Rud. 27, note. Wet. 34.

We are all partakers of reason and that superiority by which we excel the brute creation.

These adjoining gardens bring his memory to my mind.<sup>1</sup>

These things are reputable to those whose rank they suit.

My grief yielded not much to his son's affliction.

Nothing flourishes for ever: age succeeds to age.

The spear of Cæsar gives both hope and confidence to many wicked men.

Antony was desirous of placing a diadem on Cæsar.

Many and various kinds of death hang over mankind.

This I cannot commend, that he did not relieve such men.

On this account only you think that you ought to be preferred to me.

The poets make a rock hang over Tantalus in the shades below.

\* See note \* page 84.

<sup>1</sup> Say, 'to me.'

Scio Marcellinus irascor (*perf.*) tu.  
Omninò non soleo temerè irascor amicus.

Nisi minor (96) homo vehementer (*comp.*), nunquam  
potestas fio ego tabula.

Meus domus ardor suus minor (*imperf.*) deflagratio urbs.

Teter hostis minitor crux ac tormentum omnis bonus.

63. Sum cum Compositis, præter possum, regit Dativum.

Salus patria sum dulcis ille quàm conspectus.

Liber nihil, literæ nihil, doctrina nihil, nunc prosum  
(*sing.*) ego.

Contentio tamdiu sum sapiens, quamdiu aut proficio  
aliquis,<sup>1</sup> aut si non proficio, non obsum civitas.

Qui omnis sum signum mundus administro consilium.

Adolescentia insum maximus imbecillitas iudicium.

Homo et prosum et obsum homo plurimum.

64. *Dativum fermè regunt Verba composita cum his  
Adverbiis*, benè, satis, malè, *et cum his Præpositioni-  
bus*, præ, ad, con, sub, ante, post, ob, in, inter.

Omnis sum particeps ratio præstantiaque is, qui (*sing.*)  
antecello bestia.

Ille hortulus propinquus affero memoria is ego.

Hic sum honestus is qui ordo convenio.

Meus dolor non multum concedo (*imperf.*) perturbatio  
filius is.

Nihil semper floreo : ætas succedo ætas.

Ille Cæsar affero et spes et audacia multus improbus.

Antonius volo impono diadema : Cæsar.

Multus et varius genus mors impendeo homo.

Hic non possum laudo, quòd non subvenio (110) vir talis.

Hic unus res puto tu (*sing.*) oportet antefero ego.

Poeta facio saxum impendeo Tantalus apud inferi (*plur.*).

<sup>1</sup> 'To be profitable in any respect' is, proficere aliquid.

<sup>2</sup> Diadema, G. ätis, neuð.

Consider Democritus, Pythagoras, Anaxagoras! What kingdoms, what riches, will you prefer to their studies and pleasures?

What shall I do concerning Pompey, with whom I have, in plain terms, been very angry?

New names must be given to new things.

He imposed laws on the state by violence.

I prefer not the death of Epaminondas or Leonidas to the death of this man.

65. *Many Verbs compounded of the Prepositions in No. 64, govern the Accusative; some govern sometimes the Dative, and sometimes the Accusative.*

<sup>1</sup> We must take care that the appetites obey reason, and do not run before it.

I have always admired the greatness of your mind.

Some accident prevented his intention.

He assists him in marrying his daughters.

A man ought to admire or wish for nothing but what is (*subj.*) honourable.

Nor have I either flattered or admired the good fortune of another.

My doubt seemed either to hinder my journey, or assuredly to put it off.

66. *Est for habeo, to have, governs the Dative of the person; and in like manner suppetit. Rud. 25.*

I fear lest I should not have words enough.

I have nothing to return the favour with except my good inclination.

I have now no business with him.

If any one possess these things, they assist him a little in others.

Those men have food, who seek for it with great labour.

67. *Sum, do, duco, tribuo, habeo, and some other Verbs, govern two Datives. Wet. 36, 37. Rud. 26.*

I wish that the thing may be a satisfaction to him.

Let him have myself for his example.

<sup>1</sup> Note. Nobis is to be understood.

Confero Democritus, Pythagoras, Anaxagoras! Qui regnum, qui opes, antepono (*sing.*) studium is et delectatio?

Quis ago de Pompeius, qui planè succenseo?

Novus nomen impono (72) novus res.

Impono lex civitas per vis.

Ego non antepono mors Epaminondas, non Leonidas, mors hic.

65. *Sed præeo pro vinco, præcedo, præcurro, prævertor, nunc Dativo, nunc Accusativo adherent; prævenio, adeo, adjuro, adjuvo, alloquor, admiror, aspicio, impedio, invado, invenio, obo, occido, oppugno, cum plerisque aliis, crebrâ lectione melius addiscendis, Accusativo junguntur.*

Efficiendus sum (73) ut appetitus obedio ratio, is que non præcurro.

Semper admiror magnitudo animus tuus.

Aliquis casus prævenio consilium is.

Adjuvo is in filia collocatio.

Oportet homo (33) aut admiror aut opto nihil nisi qui sum honestus.

Neque aut adulator aut admiror fortuna alter.

Meus dubitatio videor (*imperf.*) aut impedio profectio meus, aut certè tardo.

66. Est *pro* habeo *Dativum* exigit: *huic simile est suppetit.* Wet. 35.

Vereor ut (11) verbum suppeto ego.

Nihil suppeto ego ad munus remunerandus<sup>1</sup> præter voluntas.

Jam nihil sum ego cum ille. \* . \*

Si quis hic suppeto (*indic.*) adjuvo aliquantum ad cæterus.

Cibus suppeto quærens multus labor.

67. Sum, *cum multis aliis, geminum admittit Dativum.*

Utinam (120) is res sum voluptas is.

Habeo ego ipse (*acc.*) sui documentum.

<sup>1</sup> The English infin. expressing a *purpose* is often translated by the partic. in *dus* agreeing with a substantive.

Apply, then, for that office, in which you can (31) be of great service to me.

He was of great use both to me and my brother Quintus, in our canvasses.

A large house often becomes a disgrace to the owner.

68. *A Verb signifying actively governs the Accusative.*  
Rud. 28. Wet. 24.

I will in turn present myself to you an attentive hearer against the Stoics.

You speak correctly, and so the thing is.<sup>1</sup>

The voluntary virtues surpass the involuntary.

No one avoids pleasure itself because it is pleasure.

I will explain their argument in general. [city.

All men admired his diligence, acknowledged his capa-

Turn over that book of his diligently which is upon the soul.

When he says this, "Know yourself;" he says, "Know your own mind."

Drive that rascal, if you can by any means, from those places.

I will leave your dreams; I will proceed to your crimes.

It happened very unluckily that you nowhere saw him.

Observe the sorrow and grief of all these persons.

They lost not only their goods, but their honour also.

Did I not thoroughly understand you, or have you altered your opinion?

You will take care of (C. 26) my directions respecting the house.

Your ancestors first conquered all Italy.

Ye can (31) be ignorant neither of (C. 26) his disposition nor his power.

Many things in your letter pleased me.

Time does not only not lessen this grief, but even increases it.

69. *Neuter Verbs also govern the Accusative, when the Noun after them has a signification similar to their own.* Rud. 28, note. Wet. 25.

They think that they shall live a safer life under my protection.

There is no one so old but thinks he may live a year.

Why have they not run the same course at this time,<sup>2</sup> which they ran before?

<sup>1</sup> Say, 'has itself.'

<sup>2</sup> See Rule 93.

Peto igitur is magistratus, in qui possum sum magnus utilitas ego.

Sum magnus usus et ego et Quintus frater, in petitio (*plur.*) noster.

Amplus domus sæpè fio dedecus dominus.

68. *Verba transitiva cujuscunque generis, sive Activi, sive Deponentis, sive Communis, regunt Accusativum (rei aut personæ, in quam transit actio).*

Præbeo vicissim ego tu attentus auditor contra Stœicus.

Rectè dico, et res sic habeo sui.

Virtus voluntarius vinco virtus non voluntarius.

Nemo fugio ipse voluptas, quia voluptas sum.<sup>1</sup>

Expono argumentum is generatim.

Omnis admiror diligentia, agnosco ingenium.

Evolvo diligenter is liber is, qui sum de animus.

Cum dico "nosco tu," dico hic, "nosco animus tuus."

Amoveo ille nebulo, si possum (*sing.*) qui pactum, ex iste locus.

Relinquo somnium tuus; venio ad scelus. [*is.*]

Accido perincommodè, quòd (110) nusquam video (*sing.*)

Animadverto mœstitia et dolor hic omnis.

Deperdo non solùm bonum, sed etiam honestas.

An ego non sâtis intelligo, an muto (*sing.*) sententia.

Curo (*sing.*) meus mandatum de domus.

Majores vester primùm devinco universus Italia.

Possum nec animus is ignoro nec copia (*plur.*).

Multus in epistola tuus delecto ego.

Dies (*pl.*) non modò non levo hic luctus, sed etiam augeo.

69. *Verba Neutra Accusativum habent cognatæ significationis.*

Arbitror sui vivo vita tutus meus præsidium.

Nemo sum tam senex qui non puto (112) sui possum vivo annus.

Cur non idem cursus hic, tempus, qui antea curro?

<sup>1</sup> The Subjunctive; as being a reason supposed to be alleged by another person.



He who runs over the stadium ought to endeavour to conquer (23).

70. *Verbs of asking, teaching, clothing, admonishing, and concealing, often govern two Accusatives.* Rud. 32. Wet. 41.

I ask this favour of you by my right.

He first asks you your opinion.

If I shall ask<sup>1</sup> you anything, will you not answer?

Though we could conceal the thing from all gods and men, yet we ought to do nothing<sup>2</sup> unjustly.

He admonished me of (C. 26) that thing according to your directions.

71. *Verbs of asking often change the Accusative of the person into an Ablative with the Preposition; and Verbs of clothing the Accusative of the thing into an Ablative without a Preposition, and sometimes the Accusative of the person into the Dative.*

He entreats this of the king with many words.

I beg this of you in such a manner that I cannot beg more earnestly.

This I beg and insist on from you, in consequence of our very intimate friendship, and your affection for me.

She has entangled me unconscious with a maddening garment.

Nature has clothed and defended the eyes with the finest membranes.

72. *The cause, manner, and instrument, are put in the Ablative.* Rud. 55. Wet. 42.

Our morals have been corrupted and vitiated by the admiration of wealth.

Every one is most attracted by his own pursuit.

I should have thought envy procured by virtue, not envy, but glory.

Some are moved by grief, others by passion.

I agree with those who think that all these things are regulated by nature.

He who fears that which cannot be avoided, can on no account live with a quiet mind.

It cannot be told how much I was delighted with your yesterday's discourse.

For some amusement is allowed to youth by the consent of all.

<sup>1</sup> Say, 'shall have asked.'

<sup>2</sup> Say, 'nothing is to be done.'

Qui curro stadium, debeo enitor ut vinco.

70. *Verba* rogandi, docendi, vestiendi, monendi, et celandi, *ferè duplicem regunt Accusativum.*

Rogo tu hic beneficium, jus meus.

Is primùm rogo tu sententia.

Si rogo tu aliquis (p. 49), nonne respondeo?

Si possum (*subj. pres.*) celo res omnis deus homoque, tamen faciendus sum nihil injustè.

Moneo ego is (50) ex tuus mandatum.

71. *Verba* rogandi interdum mutant alterum *Accusativum in Ablativum cum Præpositione*; et *Verba* vestiendi, in *Ablativum vel Dativum.* L. Rud. 32, notes.

Peto hic a rex plurimū, verbum.

Ita peto hic a tu, ut (6) non possum magnus studium.

Peto atque contendo hic a tu, pro noster summus conjunctio, pro que tuus in ego benevolentia.

Hic irretio ego vestis furialis inscius.

Natura vestio et sepio oculus tenuis membrana.

72. *Quodvis Verbum* admittit *Ablativum significantem instrumentum, aut causam, aut modum actionis.*

Mos corrumpor<sup>1</sup> depravor que admiratio divitiæ.

Suus quisque studium maximè duco.

Puto (*imp. subj.*) invidia, partus virtus, gloria non invidia.

Alius moveo dolor, alius cupiditas.

Assentior is<sup>2</sup> qui puto hic omnis rego natura.

Qui metuo is, qui non possum (31) vitor, is nullus modus possum vivo animus quietus.

Non possum dico, quàm delecto (27) hesternus tuus disputatio.

Aliquis enim ludus do adolescentia concessus omnis.

<sup>1</sup> Omit the *sunt* of the perf. pass. with the first of the two verbs.

<sup>2</sup> Rule 64.

All Italy has been inflamed with the love of liberty.  
 He offended no one in word, deed, or look.  
 I am not so much pleased with news, as with your letters.  
 The Roman people expressed their pleasure by a very  
 great shouting.  
 I wondered that you had written to me with your own  
 hand.  
 I perceive that you are rejoiced at my moderation and  
 forbearance.  
 We are inclined by nature to love mankind.  
 All men are captivated by pleasure.

73. The price of a thing is governed in the Ablative by  
*any Verb* Rud. 34. Wet. 43.

He purchased the rank of a senator with money.  
 He sold it to some one for a large sum of money.  
 I would most willingly have averted the misfortune  
 from the state at my own private loss.

74. *The Adjectives vili, &c., are used in the Ablative,*  
*without a Substantive expressed.*

He bought the house almost a half dearer<sup>1</sup> than he  
 valued it.  
 He sold it for a very great price.

75. *These adjectives in the Genitive, tanti, quanti, &c.,*  
*put without the Substantives, are excepted.*

As any one possesses what is of most value, so is he to  
 be reckoned richest.  
 The land is now of much more value than it then was.  
 Of what consequence do you think this is to the charac-  
 ter of men?  
 I sell my goods for no more than other persons, prob-  
 ably for less.

76. *Verbs of esteeming not only take the preceding Ad-*  
*jectives with magni and parvi, but also the Substan-*  
*tives, flocci, nauci, pili, and the like, in the Genitive.*

Corn was in no place of so much value as that fellow  
 reckoned.  
 I can (C. 31) willingly die for Pompey; of all men I  
 esteem no one more.

<sup>1</sup> Say, 'dearer by a half.' *Dimidium*, being a substantive,  
 should not stand in the rule.

Totus Italia exardeo<sup>1</sup> desiderium libertas.

Offendo<sup>2</sup> nemo res, verbum, vultus.

Non tam delector res novus, quam tuus literæ.

Populus Romanus significo voluntas suus clamor magnus.

Admiror quòd scribo (*subj.*) ad ego manus tuus.

Video tu lætor<sup>3</sup> noster moderatio et continentia.

Sum propensus natura ad homo diligendus (*see Rule 90*).

Omnis capio voluptas.

73. *Quibusdam Verbis emendi, venendi, et similibus, subjicitur nomen pretii in Ablativo casu.*

Mercor ordo senatorius pretium.

Vendo aliquis grandis pecunia.

Ego libentissimè redimo calamitas a res-publica, meus privatus incommodum (*pl.*).

74. Vili, paulo, minimo, magno, nimio, plurimo, dimidio, duplo, ponuntur sæpè sine *Substantivis*.

Is emo domus propè dimidium carè quàm æstimo (*imperf.*).

Vendo is quàm plurimus.

75. *Excipiuntur hi Genitivi sine Substantivis positi, tanti, quanti, pluris,<sup>3</sup> minoris, tantidem, quantivis, quantilibet, quanticunque. Wet. 43. Rud. 34, note.*

Ut quisque possideo qui sum (*subj.*) plurimus, ita habendus sum ditis.

Ager nunc sum multo plus quàm tunc sum (*perf.*).

Quantus puto hic sum ad fama homo?

Vendo meus non plus quàm cæterus, fortassè etiam minor.

76. Flocci, nauci, nihili, pili, assis, hujus, teruncii, *Verbis æstimandi peculiariter adduntur. Rud. 36. Wet. 18.*

Frumentum sum (*perf.*) in nullus locus tantus quantus iste æstimo.

Ego lubenter possum emorior pro Pompeius; omnis homo facio nemo plus.

<sup>1</sup> This verb is *intransitive*.

<sup>2</sup> See Rule 55, p. 81.

<sup>3</sup> Though *magni, maximi*, are thus used, *majoris* is not, but *pluris*.

If you esteem me as much as you certainly do.  
 I am not ignorant of what consequence you esteem (27)  
 his name.  
 He greatly valued money, procured not only not contrary to the laws, but even by the laws.  
 What do you suppose I valued that at?  
 You valued the house at more than yourself and your fortune.  
 The mind ought now to be callous, and esteem every thing as of little value.  
 He rates his own authority very highly.  
 From which circumstance it has been understood that they do not care a straw for the whole republic.

77. *Verbs of plenty and scarceness for the most part govern the Ablative.*

While they are free from one kind of injustice, they fall into another.  
 You will shew that death is free from every evil.  
 I hope that our friendship wants not witnesses.  
 While we are free from guilt, let us bear all human (events) with patience and moderation.  
 How long then shall he, who has exceeded all enemies in wickedness, be without the name of an enemy?  
 Can (C. 31) he, who is not, want anything?  
 Nor so long as I shall exist shall I be uneasy at anything, while I am free from all guilt.  
 You want not my prayers and encouragement.  
 The one, as Isocrates said, wants a bridle, the other spurs.  
 His oration abounded with every grace.

78. *Some of them sometimes take the Genitive.*

He expects you, and wants you.  
 What is there in this cause, that requires defence?  
 I want your advice.

79. *Fungor, fruor, utor, and many other Verbs, mostly govern the Ablative. Wet. 38. Rud. 38.*

I shall enjoy your disgrace.  
 Another word, if I shall have found a better, I will use afterwards.  
 Let him discharge the proper duty of philosophy.

Si facio ego tantus quantus certè facio.  
Non ignoro quantus puto (*plur.*) nomen is.

Æstimo (*imperf.*) pecunia magnus, partus non mdeo  
non contra lex, sed etiam lex.

Quantus puto (*sing.*) ego æstimo ille?

Æstimo domus plus quam tu fortunaque tuus.

Animus jam debeo calleo, atque æstimo omnis minor.

Quam magnus<sup>1</sup> æstimo suus auctoritas.

Ex qui intelligo ille non facio totus res-publica floccus.

77. *Verba* abundandi, implendi, onerandi, *et his diversa*,  
*Ablativo junguntur.* Rud. 37. Wet. 40.

Dum vaco alter genus injustitia, incurro in alter.

Doces mors careo omnis malum.

Spero noster amicitia non egeo testis.

Cum careo (*subj.*) culpa, fero omnis humanus placatè  
et moderatè.

Quousque igitur is, qui supero omnis hostis scelus, careo  
nomen hostis?

An qui non sum, is possum careo res ullus?

Nec, dum sum, angor ullus res, cum vaco (*subj.*) omnis  
culpa.

Non indigeo preces (*pl.*) noster et cohortatio.

Alter (*masc.*), uti dico Isocrates, egeo frænum (*plur.*),  
alter calcar.

Oratio is abundo ornamentum omnis (*plur.*).

78. *Ex quibus quædam nonnunquam Genitivum regunt.*

Expecto tu, et indigeo tu.

Quis sum in hic causa, qui indigeo (112) defensio?

Indigeo tuus consilium.

79. Fungor, fruor, utor, *cum compositis*, vescor, nitor,  
gaudeo, glorior, lætor, dignor, prosequor, afficio, muto,  
munero, communico, supersedeo, *Ablativo junguntur.*

Fruor tuus indignitas.

Utor alius verbum pòst, si invenio bonus.

Fungor proprius officium philosophia.

Use the positive.

I am extremely well pleased, that your uncle has done his duty.

Why do I make use of these witnesses, as if the affair were doubtful or untrue?

I shall wonder that you have been unwilling to use those arms which the law gave you.

I accept your excuse which you employed.

That is every one's own, which every one enjoys and uses.

That which makes use of reason, is nobler than that which does not make use of reason.

God has not permitted us to know these things, but only to enjoy them.

80. *Mereo and Mereor, with the Adverbs benè, malè, &c., require an Ablative with the Preposition de.*

I am glad that you have deserved very well of me.

I will return the favour to you, who have deserved very well of me.

I think that I have deserved very well of the state.

81. *A Substantive and Participle, or two Substantives with the word being understood, are put in the Ablative when the case depends on no other word.* Rud. 65. Wet. 52.

Wild beasts, the fear of death being impressed upon them, shudder.

He allowed me this in the hearing of many.

He lived, while one of my family was upon the throne. Of this crime, you being the accuser, no mention will be made.

I recollect the despair of those who were old men when I was a youth.

When nature is our guide, there is no being mistaken.<sup>1</sup>

82. *Passive Verbs take after them an Ablative Case of the agent with the Preposition a, and sometimes a Dative.*

I have indeed been provoked by you to write.

Philosophers wish all things, as if peculiar, to be their own, and to be possessed by themselves.

Deiotarus, the son, was called king by the senate.

83. *When a Verb in the Active Voice governs two Cases, in the Passive it retains the latter Case.* Rud. 33.

In the first place know, that I first was not asked (my) opinion.

<sup>1</sup> Say 'it can by no means (sing.) be erred.'

Vehementer (*sup.*) probo avunculus tuus fungor officium.

Quis ego hic utor testis, quasi (120) res dubius aut obscurus sum?

Miror tu nolo utor is arma, qui lex do (*imperf.*) tu.

Accipio tuus excusatio, qui utor (*sing.*)

Is sum proprius quisque (*gen.*) qui quisque fruor atque utor.

Qui ratio utor, is bonus sum quàm is qui ratio non utor.

Deus non volo ego scio iste, sed tantummodo utor hic.

80. Merepo et Mereor, cum Adverbis benè, malè, melius, pejus, optimè, pessimè, Ablativo junguntur cum Prepositione de.

Lætor tu mereo optimè de ego.

Refero gratia tu (*plur.*) qui optimè mereor de ego.

Cogito ego optimè mereo de res-publica.

81. Quibuslibet Verbis additur Ablativus absolute sumptus.

Fera horresco terror mors injectus sui.

Tribuo hic ego multus audiens.

Sum meus gentilis regnans.

Nullus mentio fio hic crimen, tu accusans.

Recordor desperatio is, qui sum senex ego adolescens.

Natura dux, possum nullus pactum erro.

82. Passivis additur Ablativus agentis, sed antecedente Prepositione, et interdum Dativus. Wet. 26.

Lacessor equidem abs tu ad scribo.

Philosophus volo omnis, sicut proprius, suus sum atque a sui possideo.

Deiotarus filius appello rex ab senatus.

83. Cæteri casus manent in Passivis, qui fuerunt Activorum.

Primum scio<sup>1</sup> ego primus non rogo sententia.

<sup>1</sup> Use the imperative in -to.



All things must be intrusted<sup>1</sup> to fortune; we struggle without any hope.

He took it ill, that that province was given to that (person).

I think that pardon and impunity ought to be granted (72) to the others, if they have abandoned their error.

84. *The Infinitive Mood often follows some Verbs, Participles, and Adjectives.* Rud. 44.

Cities<sup>1</sup> could neither have been built (37) nor inhabited, without the concourse of men.

How can we have an idea of (C. 26) God except as eternal?

Let not the wicked presume to appease the gods by gifts. No one can avoid that which is to come.

I have now determined to think nothing upon public affairs.

He hesitated not to erect an edifice upon another man's (ground).

No wise man will say it is miserable to die.

I would know what you think of these things.

The father was designing to disinherit the son.

What! I say, will ye not have the power to be silent?

Indeed I do not require that, and yet I desire to hear it.

I cannot sufficiently determine what may be their intention.

Indeed it is often of no advantage<sup>2</sup> to know what will happen.

85. *Gerunds and Supines govern the Case of their own Verbs.* Rud. 45.

There is implanted by nature in our minds a certain insatiable desire of perceiving the truth.

I am transported with the desire of seeing your fathers, whom I have honoured and loved.

86. *The gerund in di is governed by Substantives or Adjectives.* Rud. 47.

As physic is the art of healing, so prudence is the art of living.

There is a limit in revenging and punishing.

I refuse not the peril of speaking, only let there be a possibility of coming into this place.

<sup>1</sup> Say: 'are to-be-intrusted,' omitting *sunt*. See 72.

<sup>2</sup> Say: 'not even advantageous.'

Omnis committo fortuna; conor sine spes ullus.

Fero graviter ille provincia do (*pres.*) ille.

Puto venia et impunitas do cæter, si depono (*fut. perf.*)  
error suus.

84. *Verbis quibusdam, Participiis, et Adjectivis, adduntur Verba infinita.* Wet. 54.

Urbs non possum (*pluper. sub.*) nec ædificor nec frequentor sine cœtus homo.

Qui ego possum intelligo Deus nisi sempiternus?

Impius ne audeo placo Deus donum.

Nemo possum effugio is qui futurus sum.

Jam statuo cogito nihil de res-publica (*sing.*).

Non dubito extruo ædificium in alienus (*abl.*).

Nemo sapiens dico (*2d fut.*) miser morior.

Volo (86) scio quis cogito (27) de is.

Pater cogito exhæredo filius.

Quis! inquam, vos non possum taceo?

Quidem (p. 64) non postulo is, tamen aveo audio.

Nec possum satis constituo quis sum (27) is consilium.

Quidem<sup>1</sup> sæpè ne (p. 83) utilis sum scio quis futurus sum.

85. *Gerundia et Supina regunt Casus suorum Verborum.*

Insum natura mens noster insatiabilis quidam cupiditas  
verum video.

Efferro studium video vester pater, qui colo et diligo.

86. *Gerundia in di pendent tum a quibusdam Substantivis tum Adjectivis (Genitivum regentibus).* Wet. 55.

Ut medicina valetudo, sic prudentia sum ars vivo.

Est modus ulciscor et punio.

Modo (120) sum potestas venio in hic locus, non recuso  
periculum dico.

<sup>1</sup> Alter the place of *quidem*. See p. 83.

How excellent, and how divine, is the power of speech !  
I will now follow another kind of reasoning.

If I could find a subject of writing, I should have dispatched a letter to you sooner.

The hope of robbing and plundering blinds the minds of those whom the allotment of lands has not satisfied.

Unless I shall now have satisfied Cluentius, I shall not have the power of satisfying him hereafter.

I went into Sicily for the purpose of making an inquiry. He rejoiced that he had got an excuse for dying.

87. *The Gerund in do is governed by Prepositions, or is the Ablative of the Cause or Manner.*

I would know what you think of going into Epirus.

All that time was spent in reading ; there was no opportunity of writing.

They spent all the time in inquiring and studying.

88. *Gerunds in dum are governed by Prepositions governing the Accusative.* Wet. 57.

Praise cannot induce you to act well.

Do you deny, forsooth, that virtue is sufficient for a happy life ?

Epicurus denies that length of time adds any thing to a happy life.

To think well, and to act rightly, are sufficient for living well and happily.

89. *The Gerund in dum of the Nominative is used with the Verb est, and governs the Dative.*

All must die.

They who have claimed the administration of their country must be watchful.

Every one must use his own judgment.

Rather should you be ashamed, if you should continue<sup>1</sup> in the opinion.

You must always be vigilant ; many are the snares for the good.

We should take care that we employ that generosity, which profits our friends and injures none.

When time and necessity demand, we must fight hand to hand, and death must be preferred<sup>2</sup> to slavery and disgrace.

<sup>1</sup> Both verbs in imperf. subj. <sup>2</sup> Say : 'is to-be-preferred.' See 72.

Quàm præclarus, quàm que divinus sum vis eloquor !  
 Jam sequor aliud genus argumentor.  
 Antea mitto literæ ad tu, si invenio genus scribo.

Spes rapio atque prædor occæco animus is, qui assignatio  
 ager non satio.

Nisi nunc satisfacio Cluentius, potestas non sum ego  
 satisfacio postea.

Proficiscor in Sicilia causa inquirō.

Gaudeo sui nanciscor causa morior.

87. *Gerundia in do pendent ab his Præpositionibus a,*  
 ab, abs, de, e, ex, cum, in, præ. Wet. 56. Rud. 50.

Volo (86) scio quis tu cogito (27) de transeo in Epirus.  
 Is omnis tempus consumo (*imperf.*) in lego; non sum  
 (*imperf.*) otium scribo.

Consumo omnis tempus in quæro et disco.

88. *Gerundia in dum pendent ab his Præpositionibus*  
 inter, ante, ad, ob, propter. Rud. 29.

Laus non possum allicio tu ad benè facio.

Nego nempe virtus satis possum ad beatè vivo?

Epicurus nego diuturnitas tempus affero aliquis (p. 49)  
 ad benè vivo.

Benè sentio, rectèque facio, sum (*sing.*) satis ad benè  
 beatèque vivo.

89. *Cum significatur necessitas ponuntur citra Præpo-*  
*sitionem addito Verbo est.*<sup>1</sup> Rud. 46.

Morior sum omnis.

Vigilo sum is, qui deposcos ui gubernaculum (*pl.*)  
 patria.

Utor sum suus quisque iudicium.

Magis pudeo sum, si permaneo (*imperf. sub.*) in sen-  
 tentia.

Vigilo sum semper; sum multus insidiæ bonus.

Video sum ut is liberalitas utor, qui (116 *obs.*) prosum  
 amicus, noceo nemo.

Cum tempus necessitasque postulo (*sing.*) decerto  
 cum manus, et mors antepono servitus turpitudoque.

<sup>1</sup> Mihi scribendum est.  
 Tibi scribendum est.  
 Illi scribendum est.

Nobis scribendum est.  
 Vobis scribendum est.  
 Illis scribendum est.

90. *Gerunds governing the Accusative are elegantly turned into the participles in dus, which agree with their Substantives in Gender, Number, and Case.*

We are inclined by nature to love<sub>1</sub> men.

Great diligence is to be used in getting friends.

Honesty consists in despising pleasure.

There is no duty more necessary than requiring a favour.

91. *The Supine in um is used after a Verb of motion.*

Rud. 53.

Certain persons<sup>a</sup> came to salute the gods.

Know that young Curio came to me to salute (me).

92. *The Supine in u follows Adjectives.*

It seems difficult to say what is the reason.

That indeed (was) most dreadful to hear, not only to see.

93. *Words that denote any part of time (answering to the question when) are usually put in the Ablative.*

Rud. 63. Wet. 45.

The origin of all this wickedness shall be explained in its proper time.

The senate was at the same time in the Temple of Concord.

There are three things which at this time may make against Roscius.

94. *Words that denote the continuance of time, answering to the question how long, are more frequently put in the Accusative, but sometimes in the Ablative.*

I have now waged war for twenty years with wicked citizens.

Panætius lived thirty years after he had published those books.

The covetous are tormented night and day.

95. *The distance of one place from another is put in the Accusative, and sometimes in the Ablative.* Rud. 62.

He ordered that he should be two hundred miles from the city.

<sup>1</sup> Ad epistolam scribendam, is generally construed by the infin. to write a letter.

90. *Vertuntur etiam Gerundia in Nomina Adjectiva.*

Sum propensus natura ad diligo homo.

Magnus diligentia adhibendus sum in comparo amicus.

Honestas consisto in contemno voluptas.

Nullum officium sum magis necessarius refero gratia.

91. *Supinum in um activè significat, et sequitur Verbum aut Participium significans motum ad locum. Wet. 58.*

Aliquis venio deus saluto.

Scio Curio adolescens venio ad ego saluto.

92. *Supinum in u<sup>1</sup> passivè [activè] significat et sequitur Nomina Adjectiva. Wet. 59. Rud. 54.*

Videor difficilis dico quis (fem.) sum (27) causa.

Ille verò teter audio, non modo aspicio.

93. *Quæ significant Partem Temporis in Ablativo frequentius ponuntur.*

Fons totus hic scelus aperio suus tempus.

Senatus sum (imperf.) idem tempus in ædes Concordia.

Tres sum res qui hic tempus obsto (116 obs.) Roscius.

94. *Quæ autem Durationem Temporis significant in Accusativo ferè ponuntur. Wet. 46. Rud. 64.*

Jam gero (pres.) bellum viginti annus cum civis impius.

Panætius vivo triginta annus posteaquam edo ille liber.

Avarus crucior nox dies que (plur.) .

95. *Spatium loci in Accusativo ponitur, interdum et in Ablativo. Wet. 44.*

Edico ut absum ab urbs ducenti mille passus.

1 This Sup. has an active meaning, being in fact the Ablative of a verbal substantive, of which the Sup. in *um* is the Accusative: difficile dictu, 'difficult in saying.' After similar Adjectives, the Infin. Act.\* is more common than the Infin. Pass. in English: e. g. 'it is hard to say.'

96. *To names of Countries, Provinces, and all other places except Towns, the Preposition is commonly added.* Adam, 54.

I hear that there is neither gold nor silver in Britain.

I am glad that you did not go into Britain.

I wait to know what is doing in Hither Gaul.<sup>1</sup>

97. *The name of a Town (provided it be of the first or second declension and singular number) is put in the Genitive, when the question is made by where.*

The expectation of letters detains me at Thessalonica.

It had not been doubtful to me, but that (8) I should see you at Tarentum or Brundusium.

Dionysius taught children at Corinth.

I seem to be at Rome, when I am reading your letters.

98. *The Genitives humi, domi, militiæ, belli, are used as proper names*

Clodius was caught at Cæsar's house.

Do you not like rather to be safe at your own house, than unsafe at another man's?

That we, (who are) grovelling on the ground, cannot look up to.

All things were venal at your house, by the most scandalous traffic.

I perceive how much easier it was to remain at home, than to return.

How long will your mind be riveted on the earth?

Whose excellence had been known at home and in war.

That man was, as you know, illustrious abroad and to be admired at home.

99. *If the name of the Town be of the third declension or of the plural number, it is expressed in the Ablative.* Rud. 57. 'Wet. 48.

I suppose when you were at Athens, you were often in the schools of the philosophers.

He on the contrary was so much at his ease, that he was all the while at Naples.

There is a strong report at Puteoli, that Ptolemy is in his kingdom.

<sup>1</sup> Remember that 'is doing' (= 'is being done') is pres. pass.

96. *Nomina Appellativa, et Nomina Regionum, adduntur ferè cum Præpositione Verbis significantibus motum aut actionem in loco, ad locum, a loco, aut per locum. L.*

Audio nihil (46) sum neque aurum neque argentum in Britannia. •

Gaudeo tu non proficiscor in Britannia.

Sum in expectatio, quis gero (27) in Gallia Citerior.

97. *Omne Verbum admittit Genitivum oppidi nominis, in quo fit actio; modò primæ vel secundæ declinationis, et singularis numeri sit. Wet. 47. Rud. 56.*

Expectatio literæ teneo ego Thessalonica.

Non sum ego dubius, quin tu visurus sum Tarentum aut Brundisium.

Dionysius doceo (*imperf.*) puer Corinthus.

Videor sum Roma, cùm lego literæ tuus.

98. *Hi Genitivi humi, domi, militiæ, bellî, propriorum sequuntur formam. Wet. 51. Rud. 60.*

Clodius deprehendor domus Cæsar.

Nonne malo (*sing.*) sum sine periculum domus tuus, quam cum periculum alienus? • •

Is ego humus stratus suspicio non possum.

Omnis (*plur.*) sum (*imperf.*) venalis domus tuus, mercatus turpissimus.

Intelligo quantus sum (27) facilis maneo domus quam redeo.

Quousque humus defixus tuus mens sum?

Qui (*pl.*) virtus sum domus militiæque cognitus.

Ille vir sum, sicut scio\* (*pl.*), cum foris clarus, tum domus admirandus. •

99. *Verùm si oppidi nomen pluralis duntaxat numeri aut tertie declinationis fuerit, in Ablativo ponitur.*

Credo cùm sum (*sing.* 119) Athenæ, sæpè sum (*indic.*) in philosophus.

Hic contra ita quiesco, ut sum (*perf. subj.*) is tempus (*abl.*) omnis Neapolis.<sup>1</sup>

Magnus sum rumor Puteoli, Ptolemæus sum in regnum t. (*abl.*). •

<sup>1</sup> Gen. *is*; Acc. *im*; Abl. *i*.



100. *In this manner we use ruri<sup>1</sup> or rure.*

It accidentally happened that we were in the country.  
First make my compliments to Attica, whom I understand to be in the country.

He suffered him to be in the country.

101. *When the question is made by whither, the name of the Town is put in the Accusative.*

I will mention the things which I myself saw when I had come to Capua.

I have come to Athens, says Democritus, and no one there knew me.

I desire to visit Alexandria and the rest of Egypt.

102. *In like manner domus and rus.*

Balbus came directly to my house.

He flies into the country out of town, as from confinement.

103. *If the question is made by whence, or by, or through, what place, the name is put in the Ablative.*

Cæsar retired from Alexandria, happy as he thought himself.

He had gone from Rome, unacquainted with military affairs.

Æschines (when) condemned left Athens, and went to Rhodes.

104. *In like manner domus and rus.*

You have driven me from my house.

They were unwilling to go from home.

105. Interest and refert require the Genitive of the person, except meâ, tuâ, &c. Wet. 61. Rud. 40, 41.

I desire to make an excursion into Greece: it is of great consequence to Cicero that I should be present at his studies.

<sup>1</sup> Ruri is better for 'in the country.' <sup>2</sup> Say: 'to him learning.'

100. *Sic utimur ruri vel rure, in Ablativo.* L. Wet. 51.  
Rud. 60.

Fortè evenio ut sum (5) rus.

Primùm do salus (*sing.*) Attica, qui arbitror sum rus.

Patio (*imperf.*) hic sum rus.

101. *Verbis significantibus motum ad locum, additur nomen oppidi in Accusativo.* Wet. 49. Rud. 58.

Commemoro is qui egomet video, cùm venio (119)  
Capua.

Venio Athenæ, Democritus inquam, neque quisquam  
ibi agnosco ego.

Cupio viso Alexandria, reliquusque (49) Ægyptus.

102. *Ad hunc modum utimur domus et rus.\** Wet. 51.  
Rud. 60.

Balbus rectè venio domus meus.

Evolò rus ex urbs, tanquam e vinculum (*pl.*).

103. *Verbis significantibus motum a loco (aut per locum), additur nomen oppidi in Ablativo.* Wet. 50.  
Rud. 59.

Cæsar recipio sui Alexandria, felix, ut quidem videor  
(*imperf.*) sui.

Proficiscor Roma rudis res (*sing.*) militaris.

Æschines damnatus cedo Athenæ, et confero sui Rhodus.

104. *Ad eundem modum utimur domus et rus.*

Expello (*pl.*) ego domus meus.

Nolo exeo domus.

105. *Hæc Personalia, interest et refert, quibuslibet Genitivis junguntur, præter hos Ablativos femininos meâ, tuâ, suâ, nostrâ, vestrâ, et cujâ.*

Cupio excurro in Græcia; magnus (*gen.*) interest Cicero  
ego intervenio discens (*sing.*).

It is of great consequence to your private affairs, that you should (C. 2) come as soon as possible.

It is of great consequence to my affairs, that you should (C. 2) be at Rome.

It is the interest of all men to act rightly.

106. *Impersonal Verbs, put acquisitively, govern the Dative; put transitively, an Accusative.* Rud. 39, 43. Wet: 62.

It by no means becomes an orator to be in a passion.

It pleases me very much, that you are of a cheerful mind.

You ought long since, Catiline, to have been dragged to death at the command of the consul.

You ought to be well furnished with the precepts of philosophy.

Honesty is the only excellency, as the Stoics are of opinion.

It is lawful for no man to sin.

That which is not evident to Panætius, seems clearer than the light of the sun to the rest of the same school.

107. *These five, miseret, poenitet, piget, pudet, and tædet, govern the Accusative of a person with the Genitive of a thing.* Rud. 42.

N.B. The Accusative is sometimes not expressed.

Judges, if you are tired of such citizens, show it.

I am quite tired of my life, all things are so very full of the utmost distress.

Neither myself nor others shall repent of my industry.

Indeed I am not ashamed of you, whose memory I have always admired, but of Chrysippus.

Indeed, I am grieved for the very walls and buildings.

Indeed, you would now be friends with me again,<sup>1</sup> if you knew how much I am ashamed of your infamy, of which you yourself are not ashamed.

108. *A Verb impersonal of the passive voice may be used for any person active of the same mood and tense, the Ablative Case with a Preposition being expressed or understood.*

Since we have now walked enough, let us change our place.

<sup>1</sup> Say: 'Would return into friendship (*gratia*) with me.'

Multum interest res (*sing.*) familiaris tuus tu quàm primum venio.

Permagnus (*gen.*) noster interest tu sum Roma.

Interest omnis rectè facio.

106. *Dativum\* postulant Impersonalia acquisitivè posita; quæ autem transitivè ponuntur Accusativum.*

Minimè decet orator irascor.

Juvat ego valdè, tu (*sing.*) sum hilaris animus.

Oportet (*imperf.*) tu Catilina jampridem duco (37) ad mors jussum consul.

Oportet tu abundo præceptum philosophia.

Honestum solus bonus sum, ut Stoicus (*dat.*) placet.

Licet nemo pecco.

Is de qui non liquet Panætius, videor clarus lux sol reliquus idem disciplina.

107. *His impersonalibus subjicitur Accusativus cum Genitivo, poenitet, tædet, miseret, miserescit, pudet, piget. Wet. 62.*

Judex, si tædet tu talis civis, ostendo.

Prorsus tædet vita, ita omnis sum plenissimus omnis miseria (*plur.*).

Neque poenitet ego, neque alius industria noster.

Pudet ego non tu quidem, qui memoria semper admiror, sed Chrysippus.

Ego quidem miseret paries ipse atque tectum.

Næ tu jam redeo (93) in gratia ego cum (C. 4), si scio quàm ego pudet (27) nequitia tuus, qui tu ipse non pudet.

108. *Verbum\* impersonale passivæ vocis pro singulis personis utriusque numeri indifferenter accipi potest, ut statur, id est sto, stas, stat, stamus, statis, stant, videlicet ex vi adjuncti obliqui, ut statur à me, id est sto, statur ab illis, id est stant. Wet. 63. Adam, 28, obs. 4.*

Quoniam jam satis ambulo (60), muto locus.

We are arrived at the island—nothing is pleasanter than this.

If you choose it, let us sit in the shade.

### PARTICIPLES.

109. *Participles govern the Case of their own Verbs.*  
Wet. 64. Rud. 45.

No one ought to wonder that human counsels have been overruled by divine necessity.

He perceives innumerable stars adhering to the sky.

110. *Participles ending in dus are usually followed by a Dative.* Rud. 17.

Attention must be devoted to virtue, if we wish to acquire a happy life.

111. *Participles when changed into Adjectives require a genitive.* Wet. 65. Rud. 14.

The man was always affectionate towards me.

Nothing is more desirous of things like itself than nature.

Ye have always been desirous of glory.

112. *Exosus, perosus, pertæsus, having an active signification, govern an Accusative Case.*

I am tired of the levity of the Greeks.

113. *Natus, and other Participles of like meaning, govern the Ablative, mostly without the Preposition.*

He had been born of worthy parents, and of a respectable family.

Publius Sextius was descended from a father, a wise, virtuous, and severe man.

Orpheus and Rhesus were descended from a Muse, their mother.

Venio in insula, nihil sum amœnus hic.

Si videor, consido in umbrâ.

### PARTICIPIA.

109. *Participia regunt Casus Verborum, à quibus derivantur.*

Nemo deo miror humanus consilium sum superatus  
divinus necessitas.

Video sidus innumerabilis inhærens cœlum.

110. *In his autem, quæ exeunt in dus, usitatio est  
Dativus.* Wet. 19.

Opera sum dandus virtus, si volo adipiscor vita beatus.

111. *Participia, cum fiunt Nomina, Genitivum exigunt.*

Homo semper sum peramans noster.

Nihil sum appetens similis sui, quam natura.

Semper sum appetens gloria.

112. Exosus, perosus, pertæsus, *activè significant, et  
exigunt Accusativum.* Wet. 66. Ad. 31, note.

Pertæsus sum levitas Græcus.

113. Natus, prognatus, status, cretus, creatus, ortus,  
editus, (procreatus, genitus, generatus,) *Ablativum  
exigunt, omissâ fere Præpositione.* Rud. 20.

Nascor bonus parens, atque honestus locus.

Publius Sextius sum natus parens, homo et sapiens, et  
sanctus, et severus.

Orpheus et Rhesus sum natus Musa mater.

I could wish indeed the descendant of Venus had had so much courage.

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### ADVERBS.

114. *En and ecce take a Nominative more frequently, when they point out, or imply, admiration.* Wet. 68.

Observe, this is what I before mentioned.

Behold the crime, behold the cause for which a fugitive accuses his king, a slave his master!

115. *En and ecce implying reproach take an Accusative.*  
Adam, 40, obs. 3. Wet. 68.

See these interpreters of leagues!

See the reason, why a law so extraordinary was enacted, that we might have those persons for (C. 16) judges, whom no one would choose to entertain as guests!

116. *Some Adverbs of place, time, and quantity govern the Genitive.* Rud. 66.

#### 1. Place.

In what part of the world are we?

O ye immortal gods! of what nation are we? In what city do we live? What government have we?

Good men have no one to take the lead, our avengers of liberty are far off.

#### 2. Time.

Ægypta came to me the day before the ides of April.  
Philotimus came the day before that day.

#### 3. Quantity.

I have less strength than either of you.

I am of opinion that you have not as yet strength sufficient that I should contend with you.

There is protection sufficient in virtue to live well.

Volo (86) quidem prognatus Venus habeo (*subj.*) tantus (46) animus.

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ADVERBIA.

114. En et ecce, *demonstrandi Adverbia, Nominativo frequentius junguntur, Accusativo rarius.* Adam, 40, obs. 3.

En hic ille sum qui antea dico.

En crimen, en causa cur fugitivus accuso (27) rex, servus dominus!

115. En et ecce *exprobrandi, soli Accusativo junguntur.*

En interpres fœdus!

En causa cur lex tam egregius fero (27), ut is iudex habeo qui hospes habeo nemo volo!

116. *Quædam Adverbia loci, temporis, et quantitatis, Genitivum admittunt.* Wet. 67.

1. Loci, *ut* ubi, ubinam, nusquam, eò, longè, quo, ubi-vis, huccinè, &c.

Ubi terra (*plur.*) sum?

O dii immortalis! ubinam gens (*plur.*) sum? In qui urbs vivo? Qui res-publica habeo?

Bonus non habeo dux, vindex libertas longè gens (*pl.*) absum.

2. Temporis, *ut* nunc, tunc, tum, interea, pridie, postridie, &c.

Ægypta venio ad ego pridie idus (*acc.*) Aprilis.

Philotimus venio pridie is dies.

3. Quantitatis, *ut* parum, satis, abundè, &c.

Habeo minus vis (*pl.*) quàm utervis tu.<sup>1</sup>

Statuo tu, (*acc.*) nondum habeo satis vis (*pl.*) ut ego luctor tu cum debeo.

Sum satis præsidium in virtus ad vivo beatè.

<sup>1</sup> After partitives, *nostrum, vestrum* are used, not *nostri, vestri*.



117. *Some derivative Adverbs govern the Case of the words they are derived from.*

We sent to Athens to meet<sup>1</sup> him.

Though they went out of the way, they went down to meet<sup>1</sup> him.

I have sent Tyro to meet<sup>1</sup> Dolabella; he will return to me on the ides.

You in the mean time were at Rome, ready, forsooth, for your friends.

Little gowns were ready for the lictors at the gate.

118. *Ne, not, is followed by the Imperative, or more elegantly by the Subjunctive. Wet. 71.*

What are you willing to give me, that these persons may not be taken from you?

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### CONJUNCTIONS.

119. *Copulative and disjunctive Conjunctions, and some others, join like Cases of Nouns, Tenses, and Moods of Verbs, unless the construction of the sentence be varied. Rud. 75.*

I did not blame our cause, but<sup>1</sup> our plan.

We must take care, that the punishment be not greater than the fault.

We have confidence in those whom we think to know more than ourselves.

He ordered the man to be seized, and carried to Scaurus.

All persons have always thought her the friend of all, rather than the enemy of any one.

That clamour nothing disturbs but comforts me, because it shows there are some ignorant citizens, but not many.

<sup>1</sup> The adverb *obviam* = to meet.

117. *Quædam Casus admittunt Nominum, unde deducta sunt.* Rud. 67. Wet. 69.

Mitto Athenæ obviam ille.

Cùm sum devius, obviam is descendo.

Ego mitto Tyrō obviam Dolabella, is revertor idus ad  
ego.

Tu (*sing.*) intereà sum (*perf.*) Roma, scilicet præstò  
amicus.

Togula præstò sum (*perf.*) lictor ad porta.

118. *Ne prohibendi, vel Imperativo, vel Subjunctivo præponitur.* L. Rud. 76.

Quis volo (*sing.*) do nos, ut ne iste aufero abs tu ? (*sing.*)

#### CONJUNCTIONES.

119. *Conjunctiones copulativæ et disjunctivæ (cum his quatuor, quam, nisi, præterquam, an) similes casus, modos, et tempora conjungunt.* Wet. 70.

Non improbo (*imperf.*) cāusa noster, sed consilium.

Caveo sum (73), ne pœna sum magnus quam culpa. '

Habeo fides is (*dat.*) qui plus intelligo quam ego arbitror.

Jubeo homo comprehendo deduco quæ ad Scaurus.

Omnis judico ille potius semper amicus omnis, quàm inimicus quisquam.

Iste clamor nihil commoveo ego sed consolor, cùm indico quidam civis imperitus sum, sed non multus.

120. *Etsi, &c., require an Indicative Mood.*

Though he is without fault, yet he is not free from suspicion.

121. *Etsi, tametsi, &c., require a Subjunctive; to which add Indefinite Pronouns.* Rud. 76.

All pleasant things, although they may be judged of by the outward sense, are yet referred to the mind.

122. *Ni, nisi, &c., are found with both Moods.*

Unless it be disagreeable, repeat what you had begun.

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#### PREPOSITIONS.

123. *Some Prepositions govern the Accusative, some the Ablative, and some are found with both Cases.* Rud. 68, 69.

The wisest philosophers have properly looked for the origin of the chief good in nature.

From particular virtues certain kinds of duties arise.

Where then is virtue, if nothing is implanted in ourselves?

Things which have emanated from false principles cannot be true.

Some have said that the seat of the soul is in the heart; others in the brain.

To separate the mind from the body is nothing else than to learn to die.

120. Etsi, tametsi, etiamsi, quanquam, *in principio Orationis*, et quippe, quando, quandoquidem, quoniam, *Indicativo gaudent*.

Quanquam absum à culpa, tamen non careo suspicio.

121. Etsi, tametsi, etiamsi, quanquam, *in medio Orationis*, cum (*pro quamvis*), quandoquidem, *vel quoniam*, licet, quamvis, ut (*causalis, et pro quamvis*), et si *pro quamvis*, &c. *Subjunctivum amant*. Quibus adde *Pronomina indefinita*, qui, quis, qualis, quantum. Wet. 71.

Omnis jucundus, quanquam judico sensus corpus, tamen refero ad animus.

122. Ni, nisi, si, siquidem, sin, quòd, quia, cum, et *Indicativo et Subjunctivo junguntur*.

Nisi sum molestus, repeto qui (*pl.*) cœpi.

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#### PRÆPOSITIONES.

123. *Quædam Præpositiones Accusativis, quædam Ablativis, quædam (clam, in, sub, super, et subter) utrique Casui inserviunt*. Wet. 72, 73, 74.

Gravis philosophus jus' peto initium summus bonum a natura.

Ex singulus virtus certus genus officium nascor.

Ubi igitur virtus, si nihil sum situs in ego ipse (*abl.*)?

Qui a falsus initium proficiscor non possum sum verus.

Alius dico, sedes animus sum in cor, alius in cerebrum.

Secerno animus a corpus, nequidquam alius sum quam disco emorior.

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1 By what case of the subst. 'jus' will you translate the adv. 'properly'?

We are ready to refute without obstinacy, and to be refuted without anger.

124. *The Ablative is sometimes governed by a Preposition understood.*

It is easy to be freed from superstition, when you have taken away all the power of the gods.

You make a subject, in my opinion, not the least doubtful, doubtful by arguing.

I am of that opinion of which I know you always were.

He was instructed in Greek learning.

I said so in that my first speech on the calends of January.

Do I seem to you to be in such want of friends?

Indeed, in my opinion, there is the greatest truth in the senses.

125. *A Preposition in composition often governs the same Case that it does without it.* Rud. 72.

I wish we could wipe away tears from all these by our votes and decrees.

I am absent both from my house and the forum.

126. *Verbs compounded with several Prepositions elegantly repeat the Prepositions before the Noun which they govern.*

The Portian law has removed the rods from the body of all Roman citizens.

They say that souls exist when they have quitted the body.

The law orders us to approach the gods devoutly.

He ought to detest that suspicion.

He flew to the city with incredible swiftness.

Men can scarcely keep their hands from you.

Those trades are disapproved of, which incur the dislike of mankind.

127. *In, signifying towards, against, upon, into, governs the Accusative.*

He threw the rest of the body into the sea.

He prepared a master and a tyrant for our children.

She married into a very distinguished family.

Should I alone be drawn into any difficulty, I would bear it more patiently.

Paratus sum refello sine pertinacia, et refello sine iracundia.

124. *Præpositio subaudita interdum facit ut addatur Ablativus.*

Sum facilis libero superstitio, cum tollo (*subj.*) omnis vis Deus.

Facio (*sing.*) res, meus sententia minimè dubius, dubius argumentor (*ger.*).

Ego sum in iste sententia, qui scio tu semper sum.

Erudio (*perf.*) Græcus doctrina (*plur.*).

Dico primus meus ille oratio kalendæ Januarius.

Videorne tu (*pl.*) sum tantus inopia amicus?

Meus autem iudicium, sum magnus veritas in sensus.

125. *Præpositio in compositione eundem nonnunquam casum regit, quem et extra compositionem regebat.*  
Wet. 76.

Utinam possum (121) abstergeo hic omnis fletus, sententia noster et consultum.

Absum et domus et forum.

126. *Verba composita cum a, ab, ad, con, de, e, ex, in, nonnunquam repetunt easdem Præpositiones cum suo casu extra compositionem, idque eleganter.*

Portius lex amoveo virga a corpus omnis civis Romanus.

Aio animus maneo, cum excedo (*subj.*) è corpus.

Lex jubeo adeo ad Deus castè.

Debeo abhorreo ab iste suspicio.

Advolo ad urbs incredibilis celeritas.

Homo vix possum abstineo manus a tu.

Is quæstus improbo qui incurro in odium (*acc. pl.*) homo.

127. *In pro erga, contra, ad, et supra, Accusativum exigit.*

Abjicio reliquus corpus (49) in mare.

Comparo (*imperf.*) dominus et tyrannus in noster liberi.

Nubo in familia clarissimus.

Si solus adduco (93) in discrimen aliquis, fero animus æquior.

Let us quit the theatre ; let us go into the forum.

128. Sub, *when it relates to time, is commonly joined to an Accusative.* Rud. 71, note 7. Wet. 74.

The senate was more crowded than we thought it could be, in the month of December, near the holidays. Immediately after the letter of Lepidus, your letter was read, not without great acclamations.

129. Tenus is placed after its Case ; and before a Plural, often governs a Genitive. Wet. 73.

Cepheus is buried up to the loins.

#### INTERJECTIONS.

130. *Interjections are often put without any Case.*

Oh house ! alas ! by how different a master art thou governed !

131. O, heu, and proh, are followed by a Nominative, Accusative, or Vocative. Rud. 73. Wet. 78, 79.

Oh my friend Furnius, how have you been unacquainted with your own cause, who can so easily understand other persons' ?

Oh excellent guardian of the sheep, a wolf !

Oh wretched and unhappy that day, in which Sulla was appointed consul by all the centuries !

Oh night ! thou who hast almost brought eternal darkness over this city.

Oh the cunning fellows ! with how few words do they suppose the business to have been finished !

Oh your pleasing letters ! the two delivered to me at one time.

We have sent ambassadors, alas ! miserable me.

Oh ye immortal gods ! guardians and preservers of this city and empire, what crimes have ye seen !

132. Hei and vœ are followed by a Dative.

Woe is me ! I cannot relate these things without tears.

Exeo è theatrum ; venio in forum.

128. Sub, *cum ad tempus refertur, Accusativo fere jungitur.*

Senatus sum frequens quam puto (*imperf.*) possum sum mensis Decembris sub dies festus.

Sub *littera (plur.)* Lepidus statim tuus recitatus sum, non sine magnus clamor.

129. Tenus *Ablativo et singulari et plurali, et Genitivo tantum plurali, jungitur.* Rud. 71, note 3.

Cepheus condo tenus lumbus.

#### INTERJECTIONES.

130. *Interjectiones non rarò absolute, et sine casu, ponuntur.*

O domus ! heu, quam dispar dominor dominus !

131. O, heu, et proh, *nunc Nominativo, nunc Accusativo, nunc Vocativo junguntur.*

O meus Furnius (*voc.*), quàm tu non nosco tuus causa, qui tam facilò disco (*subj.*) alienus ?

O præclarus custos (*acc.*) ovis, lupus !

O miser et infelix dies ille (*acc.*), qui Sulla renuncio consul omnis centuria !

O nox ! qui poene affero\* (*perf.*) æternus tenebræ hic urbs !

O (*cum. acc.*) acutus homo ! quàm paucus verbum puto negotium conficior !

O suavis epistola tuus (*acc.*) ! duo datus ego unus tempus.

Mitto legatus, heu ! ego miser (*acc.*)

Proh dii immortalis (*nom.*) ! custos et conservator hic urbs, qui scelus video !

132. Hei et vae *Dativo junguntur.* Wet. 77. Rud. 74.

Hei ego ! non possum commemorare hic sine lacryma.



## PART III.

## LONGER EXERCISES.

## I.

*Rule 1, p. 42.*

THE mind of man is improved by learning and reflecting; it is always searching into or doing something, and is led on by the pleasure of seeing and hearing.

There is such an innate love of knowledge and science in us, that no one can doubt but that human nature is drawn to these things, uninvited by any advantage. Pain can force a true expression, even from an unwilling person.

A good man will not only not dare to do, but even to think of, any thing which he dares not publicly avow.

I wish, Pompey, that you had never contracted or had never broken your friendship with Cæsar; the one was the duty of your dignity, the other of your prudence. It follows that we have been formed by nature to impart justice, but that such is the corruption of bad company, that by its instincts given by nature are, as it were, extinguished, and the contrary vices spring up and are established.

He that is poor, if he is a good man, even though he cannot return a favour, certainly can acknowledge it.

*Rule 2, p. 44.*

You have said that you gave up to me the application for (45) the augurship. Amazing presumption! Intolerable impudence! For at the time when Cneius Pompeius and Quintus Hortensius named me the augur desired by the whole college, you thought that you would in no way be safe, except by the overthrow of the government.

<sup>1</sup> How is this word to be translated by the participle *eversus*?

## PARS TERTIA.

## I.

1. *Verbum Personale.*

Homo mens disco alo, et cogito; semper aliquis aut an-  
quiro, aut ago, video que et audio delectatio duco.

Tantus sum innatus in ego cognitio amor et scientia, ut  
nemo dubito possum, quin (8) ad is res homo natura  
nullus emolumentum invito rapio.

Dolor verus vox elicio possum, etiam ab invitus.

Vir bonus non modò<sup>1</sup> facio, sed ne cogito quidem quis-  
quam audeo, qui (112 and 116-obs.) non audeo prædico.

Utinam (121), Pompeius, cum C. Cæsar societas aut  
nunquam coëo aut nunquam dirimo; sum alter gra-  
vitas, alter prudentia tuus.

Sequor ad communicandus jus ego natura sum factus;  
tantus autem sum corruptela malus consuetudo, ut ab  
is tanquam igniculus extinguo à natura datus, exorior  
que et confirmor vitium contrarius.

Inops ille si bonus sum (*indic.*) vir, etiam si refero  
gratia non possum (*indic.*), habeo certè possum.

2. *Nominativus Pronominum, &c.*

Auguratus petitio ego tu concedo dico. O (*cum acc.*)  
incredibilis audacia! O impudentia prædicandus! Qui  
enim tempus ego augur a totus collegium expetitus  
Cn. Pompeius et Q. Hortensius nomino, tu tu nullus  
modus nisi eversus res-publica, incolumis sum puto  
(*imperf.*). .

<sup>1</sup> Note—*Non modo* is sometimes, as here, used for *non modo non*.

- I, the consul, not related to your uncle, followed his advice. Have you, his sister's son, ever referred to him any thing concerning the state?

*Rule 3, p. 44. :*

To employ reason and language prudently, to perform what (27) you undertake with deliberation, and in every circumstance to discern and defend what truth there is in it, is becoming; on the other hand, to be mistaken, to blunder, to fail, to be deceived, is as disgraceful as to be delirious.

To think this, is a mark of prudence; to do it, of courage; but both to think and to do it, of perfect and complete virtue.

To take away any thing from another, and that a man should (C. 2) increase his own interest by the disadvantage of his neighbour, are more contradictory to nature than death, than poverty, than pain, or than other things which can happen to our person or external affairs: for in the first place, it takes away human connexion and society; for if we shall be so disposed that any one shall on account of his own emolument plunder and injure another, that union of mankind which is particularly according to nature must be broken. As if any one member should entertain this notion, that it should think that it could be in health if it had drawn to itself the nutriment of the next member; the whole body would necessarily be weakened and perish; so if any one of us should seize for himself the goods of others, and take away what he could from any, for his own advantage, the society and community of mankind necessarily would be overturned. For, that every one should choose rather to procure for himself than for another what pertains to the support of life, has been, nature not opposing, admitted. This nature does not permit, that we should increase our own estate, stores, or riches, by the spoils of others. But this has been established, not only by nature (that is, by the right of nations), but also in the same manner by the laws of the people, by which in each state government is maintained, that it shall not be lawful, for the sake of selfish advantage, to

Avunculus tuus ego alienus consilium (*plur.*) consultor: tu, soror filius, ecquis ad is unquam de res-publica refero?

3. *Aliquando oratio est Verbo Nominativus.*

Ratio tutor atque oratio prudenter, et ago qui ago (*sing.*) consideratè; omnis que in res quis (27) sum verum (*gen.*) video et tueor, deceo: contraque, fallo, erro, labor, decipior, tam dedeceo, quam deliro.

Hic sentio, prudentia sum; facio, fortitudo; et sentio verò et facio, perfectus cumulatusque virtus.

<sup>1</sup> Detraho aliquis alter,<sup>2</sup> et homo homo incommodum suus augeo commodum, magis sum (*sing.*) contra natura quam mors, quam paupertas, quam dolor, quam cæter (*plur.*) qui possum aut corpus accido aut res externus: nam principium, tollo convictus humanus et societas; si enim sic sum affectus, ut propter suus quisque emolumentum spolio (*pr. subj.*) aut violo alter, disrumpe necesse sum (38) is qui maximè sum secundum natura humanus genus societas. Ut, si unusquisque membrum sensus hic habeo ut possum puto, sui valeo, si proximus membrum valetudo ad sui traduco (96); debilitor et intereo totus corpus necesse sum (*imp. subj.*): sic si unusquisque ego rapio (*pres. subj.*) ad sui commodum (*plur.*) alius, detraho que qui quisque (*dat.*) possum emolumentum suus gratia, societas homo et communitas evertor (39) necesse sum. Nam sui ut quisque malo, qui ad usus vita pertineo (*subj.*), quam alter acquiro concessus sum, non repugnans natura: ille natura non patior, ut alius spoliū noster facultas, copia, opis (*plur.*) augeo. Neque vero hic solū natura (is sum, jus gens) sed etiam lex, populus (*plur.*), qui in singulus (*pl.*) civitas res-publica contineor, idem modus constituor, ut

<sup>1</sup> This paragraph, being very difficult, should be omitted till the pupil has gone through a considerable portion of the work.

What case of the person from whom follows some verbs accipiendi, distandi, et auferendi?

injure another; for this the laws regard, this they intend, that the bond of citizens should be (C. 2) secure; and those who break it<sup>1</sup> they punish with death, banishment, imprisonment, or fine.

Sometimes to swerve a little from one's own right, is not only generous, but even advantageous.

It is bad enough, not to raise up men fallen through imprudence; but to oppress the fallen,<sup>2</sup> or to push on the falling, is certainly inhuman.

To despise what every one may think of him, is a mark not only of an arrogant man, but also of one totally abandoned.

To have known but little is not shameful; but to have foolishly persisted a long time in what is slightly known is; since the one is attributed to the general infirmity of human nature, the other to the peculiar fault of the individual.

*Rule 4, p. 44.*

Of these very benefits part are of a nature such, that they belong to all citizens; and part that they affect them individually, which too are the more acceptable.

For if I have not only declared enmity, but even made war on those who wished to destroy all these things by fire and sword, although<sup>2</sup> some of them had been my acquaintance, and others had even been delivered from capital punishments by my exertions in their defence, why should not the same common weal, which could excite me against friends, be able to reconcile me to enemies?

Some of them, by whose iniquity religious rites were then overthrown and destroyed, scattered and dispersed, are despised; but of those, they who were the ringleaders of these crimes have been deprived, not merely of life, but even of burial.

*Rule 5, p. 44.*

I am very glad that you have got safe to Epirus, and that, as you write, you have had a pleasant voyage.

For it is, in my opinion, highly decorous, that the houses of illustrious men should (C. 2) be open to illustrious guests.

<sup>1</sup> Say, 'which who break.'

<sup>2</sup> See 118, note.

non licet suus commodum causa noceo alter: hic enim specto lex, hic volo, incolumis sum civis conjunctio, qui qui dirimo, is<sup>1</sup> mors, exilium, vinculum, damnum, coërceo.

Sum non modò liberalis paulum nonnunquam de suus jus decedo, sed etiam fructuosus.

Satis, sum homo imprudentia lapsus non erigo; urgeo verò jacens, aut præcipitans impello, certe sum inhumanus.

Negligo quis (27) de sui quisque sentio, non solum arrogans sum, sed etiam omninò dissolutus.

Non parum cognosco (*perf.*) sed in parum cognitus stultè et diu persevero (*perf.*) turpis sum; propterea quod alter communis homo infirmitas, alter singularis unusquisque vitium sum attributus.

#### 4. *Aliquando Adverbium cùm Genetiv.*

Is ipse partim ejusmodi sum, ut ad universus civis pertineo; partim singulus ut attingo, qui sum etiam gratus.

Etenim si is, qui hic omnis flamma ac ferrum deleo volo, non inimicitia (*pl.*) solum sed etiam bellum indicto atque infero, cum partim ego ille familiaris, partim etiam, ego defendens, caput judicium sum liberatus; cur idem res-publica, qui ego in amicus inflammo possum, inimicus placo non possum (*subj. pres.*)?

Qui scelus religio (*pl.*) tum prosternor (*perf.*) affligorque (*perf.*), partim ex ille distractus ac dissipatus jaceo; qui verò ex is hic scelus princeps sum (*perf.*) non solum vita, verum etiam sepultura careo.

#### 5. *Verba Infinitivi Modi, &c.*

Tu in Epirus salvus venio, et, ut scribo, ex sententia navigo, vehementer gaudeo.

Sum enim, ut ego videor, valdè decorus, pateo domus homo illustris illustris hospes.

<sup>1</sup> Say, 'those they punish.'

From which circumstances it is evident that whatever benefits, and whatever advantages, may be derived from those things which are inanimate, these we could by no means have enjoyed without the labour and assistance of mankind.

See how I have persuaded myself that you are another self. I think that these four qualifications ought to exist in an accomplished general: a knowledge of the art of war, courage, authority, and good fortune.

I not only allow that you know these things better than I, but also readily permit it.

Many persons entertain depraved notions of the Deity, but all believe that there is a divine power and nature.

He adds this, which is certainly true, that brave and wise men are not so accustomed to pursue the rewards of good actions, as the actions themselves.

I add this also, that nature without education has oftener tended to glory and virtue, than education without nature.

I was doubly pleased with your letter, both because I myself laughed, and because I perceived that you can now laugh.

Do you think that I would rather that my works should be read and approved of by any one than by you?

He sees that there is no evil, except guilt: but that there is no guilt when that has happened which could not have been guarded against by man.

But I find that the man never made an auction, never sold anything but his own possessions; that he not only is in no one's debt, but is, and has always been, full of cash of his own.

I return to what I wrote in the beginning of my letter, that men will form a judgment of your whole conduct not so much from your intention as from the event.

This I rather fear, lest, ignorant of (C. 26) the true path of glory, you should think it glorious that you alone should be more powerful than all; and would rather be feared than loved by your citizens.

Hadst thou not rather believe this (which can be proved), that the souls of distinguished men, such as the Tyn-daridæ were, are divine and eternal, than that those who had once been burned could ride on horseback, and fight in an army?

<sup>1</sup> Say: 'in no debt:' æs alienum = debt.

Ex qui perspicuus sum, qui fructus, qui que utilitas ex res is, qui sum inanimus, percipior, is (*fem.*) ego nullus modus sine homo manus atque opera capio (37) possum.

Video quàm ego persuadeo (27) tu (*sing.*) sum alter ego. Ego existimo in summus imperator quatuor hic res insum oportet, scientia res militaris, virtus, auctoritas, felicitas.

Ego enim scio tu iste melius quàm ego, non fateor solum sed etiam facilè patior.

Multus de Deus (*plur.*) pravus sentio; omnis tamen sum vis et natura divinus arbitror.

Addo hic, qui certè verus sum, fortis et sapiens vir non tam præmium sequor soleo rectè factus, quam ipse rectè factus.

Ille etiam adjungo, sæpius ad laus atque virtus natura sine doctrina, quàm sine natura valeo doctrina.

Dupliciter delecto (*perf.*) tuus litera (*plur.*), et quod (110) ipse rideo, et quod tu intelligo jam possum rideo.

An ego existimo ab ullus malo meus lego proboque quam à tu?

Video malum nullus sum nisi culpa: culpa autem nullus sum cùm is, qui ab homo non possum (*perf. subj.*) præsto (37), evenio (*fut. perf.*).

At homo video auctio facio nullus; vendo, præter fructus suus, nihil unquam: non modo in æs alienus nullus, sed in suus nummus multus<sup>1</sup> sum, ac semper sum.

Redeo ad ille, qui initium scribo, totum factum tuus iudicium non tam ex cōsiliū tuus, quàm ex eventus, homo facio.

Ille magis vereor, ne ignoro verus iter gloria, gloriosus puto (1), plus tu unus possum quam omnis; et metuo a civis tuus quam diligo malo (1).

Nonne malo ille credo (qui probo possum) animus præclarus homo, qualis iste Tyndaridæ sum<sup>2</sup>, divinus sum et æternus, quam is, qui semel cremor (*subj.*) equito et in acies pugno possum (*perf.*)?

<sup>1</sup> In suis nummis multis.

<sup>2</sup> Indicative. See "Practical Introd." 466, p. 150.



If I did not think it absurd, I would swear by Jupiter and the household gods, both that I burn with a desire of finding out the truth, and that I think what I say: for how can I desire not to find out the truth, when I rejoice if I have found any thing like truth?

As we believe by nature that there are gods, and know by reasoning what (27) they are; so we conclude from the consent of all nations that (our) souls remain after death: but in what (27) abode they remain, and what they are, we must learn by reasoning.

Nor do I agree with those, who have lately begun to debate these things, that our souls perish together with our bodies, and that all things are annihilated by death: the authority of Socrates avails more with me, who always said that the souls of men were divine, and that to them, when they had left the body, a return was opened into heaven.

If you knew that an asp lay concealed any where, and that one who did not know it intended to sit upon it, whose death would bring advantage to you, you would have done wickedly, if you should not have cautioned him not to sit<sup>1</sup> (there); and yet you could do so with impunity, for who could prove that you knew it?

*Rule 6, p. 46.*

I will not repeat all the miseries into which I have fallen, through the wickedness, not so much of my enemies, as of those who envied me, lest I should both excite my own sorrow, and invite you into the same grief.

Are you about to charge that as a crime against him, which you both could and ought to have forbidden, that it should not be done?

Happy is he to whom it has happened, even in his old age, to be able (6) to acquire wisdom and true knowledge.

What remains but that I should beg and entreat of you, judges, that you would grant that mercy to a very brave man, which he asks not himself?

As philosophy alone has taught us all other things, so also that which is most difficult, that we should know ourselves.

<sup>1</sup> Say, 'that he should not sit,' 23.

Nisi ineptus puto (94) juro per Jupiter, diique penates, ego et ardeo studium verum reperiendus, et is (*pl.*) sentio qui dico (*subj.*); quî enim possum non cupio verum invenio, cùm (119) guadeo, si similis verum (*gen.*) quis invenio (*subj.*)?

Ut deus sum natura opinor, qualisque sum ratio cognosco; sic, permaneo animus arbitror consensus natio omnis: quis in sedes maneo, qualisque sum, ratio discendus sum.

Neque enim assentior is qui hic nuper dissero cœpi, cum corpus simul animus intereo, atque omnis mors deleo: plus apud ego Socrates auctoritas valeo, qui dico (*imperf.*) semper animus homo sum divinus, isque (*dat.*) cùm e corpus excedo, reditus in cœlum pateo.

Si scio (*perf. subj.*<sup>1</sup>) aspis occultè lateo uspiam, et volo aliquis imprudens super is assideo, qui mors tu emolumentum facturum sum, improbè facio, nisi moneo ne assideo: sed impunetamen; scio (*pres.*) enim tu quis coarguo possum?

#### 6. *Resolvi potest modus, &c.*

Non facio ut enumero<sup>2</sup> miseria omnis in qui incido per scelus non tam inimicus meus, quam invidus, ne et meus mœror exagito, et tu in idem luctus voco.

Daturus sum hic crimen, qui et possum prohibeo ne fio, et debeo?

Beatus ille, qui etiam in senectus contingo (*subj.*), ut sapientia verusque opinio (*pl.*) assequor possum.

Quis resto nisi ut oro obtestorque tu, judex, ut is misericordia tribuo fortis vir, qui ipse non imploro?

Philosophia unus ego, cùm cæter res omnis, tum qui sum difficilis, doceo, ut egomet ipse noscō.

<sup>1</sup> Hence the other subjunctive verbs will be in the *present* or *perfect*.

<sup>2</sup> Non faciam ut enumerelem.

What ignominy, what disgrace, will not any one undergo,<sup>1</sup> that he may escape pain, if he has concluded that that is the greatest evil?

You ordered that physician, whom you had taken with you, to open the veins of the man.

Our friend Caninius desired me in your words that I should write to you if there should be any thing which I thought you ought to know.

A wonderful fury had seized not only the wicked, but even those who are esteemed good, that they should desire to fight, while I was calling out that "nothing is more dreadful than a civil war."

Which of us engages in any laborious bodily exercise, but that he may obtain some advantage from it? or who could rightfully censure even him, who desires to enjoy that pleasure which no bad consequence attends?

I have read your letter, from which I have learned that you seemed very much to be the lawyer to our friend Cæsar; you have reason to be glad that you have got into those situations where you might appear to understand something.

*Rule 7. (Rule 8, p. 46.)*

It seems wonderful that a soothsayer does not laugh when he has seen a soothsayer: this is more wonderful, that ye can keep from laughing one among another.

Fortune is not only blind herself, but she also generally makes those blind whom she has favoured; and, indeed, we may often see this, that those who were before of obliging tempers, are altered by authority, power, and prosperity.

When we have admitted these things to be true, and rightly, as I judge, how can we be allowed to separate laws and rights from nature?

I may be allowed to praise myself before you, son Marcus, to whom the inheritance of my glory and the imitation of my conduct devolve.

It was evident that Pompey took this very ill, which, though I had heard from others, I principally knew from my brother.

Whether, then, is it your opinion, that all the philosophy of Epicurus should (C. 2) be run through, or that it be inquired relative to pleasure only, concerning which is all the dispute?

<sup>1</sup> Say, 'will not any one have undergone—if he shall have concluded.'

Quis quis ignominia, quis turpitudine non perfero ut effugio dolor, si is summus malum sum decerno?

Is medicus, qui tu cum (C. 4) educo, impero ut vena homo incido.

Caninius noster ego tuus verbum admoneo, ut scribo ad tu, si quis sum, qui puto (*subj.*) tu scio oportet. •

Mirus invado furor non solum improbus sed etiam hic qui bonus habeo, ut pugno cupio, ego clamans, "nihil sum bellum civilis miser."

Quis ergo<sup>1</sup> exercitatio ullus corpus suspicio laboriosus, nisi ut aliquis ex is commodum consequor? quis autem vel is jus reprehendo qui in is voluntas volo sum, qui nihil molestia consequor (116, 2)?

Lego tuus litera (*plur.*) ex qui intelligo, tu Cæsar noster valde jureconsultus videor: sum quod gaudeo (112, n.), tu in iste locus (*plur.*) venio ubi aliquis sapio videor. • •

#### 7. *Impersonalia præcedentem, &c.*

Mirabilis videor, quod non rideo (*subj.*) haruspex cum haruspex video; hic mirabilis, quod tu inter tu risus teneo possum. •

Non enim solum ipse Fortuna cæcus sum, sed is etiam plerumque efficio cæcus qui complector; itaque hic quidem video licet, is qui antea commodus sum (*perf. indic.*) mos, imperium, potestas, prosperus res (*plur.*) immutor.

Qui cum verus sum rectè, ut arbitror, concedo, qui jam licet ego a natura lex et jus sejungo?

Licet ego, Marcus filius, apud tu<sup>o</sup> gloriator, ad qui et hæreditas hic gloria, et factum imitatio pertineo.

Sanè molestè Pompeius is fero consto, qui ego, cum audio ex alius, maximè ex meus frater cognosco. •

Utrùm igitur percurro omnis Epicurus disciplina placet, an de voluptas unus quæro, de qui omnis certamen sum?<sup>2</sup>

<sup>1</sup> P. I. 372.

*Rule 8.*

Upon this, when both of them expressed their being ready to hear, "In the first place (said I) I entreat that ye expect not that I, like a philosopher, am about to explain any system to you."

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## II.

*Rule 9, p. 48.*

All the arts which pertain to civilization have a certain common bond, and are connected together as it were by a certain affinity between them.

If I mistake in this, that I believe the souls of men to be immortal, I willingly mistake; nor do I desire this mistake to be torn from me so long as I live.

Therefore on account of this my doubt this very letter is the shorter; because while I was uncertain where you were, I was unwilling that our private correspondence should (C. 2) fall into strange hands.

In an active and military life even a few things (in philosophy) are often very serviceable, and produce advantages, if not so great as may be received from a general (knowledge of) philosophy, yet those by which we may sometimes, in some degree, be relieved from passion, sickness, or fear.

If you have received the greatest injury from him, yet, as you have been his quæstor, you cannot prosecute him without some censure; but if no injury has been done to you, you cannot prosecute him without a crime.

Many are the secret wounds of the state, many the pernicious machinations of abandoned citizens. There is no foreign danger, no king, no people, no nation, to be feared: the malady is secret, intestine, and domestic.

For the seeds of virtues are implanted in our minds, and if they<sup>1</sup> were permitted (93) to grow-to-maturity, Nature herself would conduct us to a happy life but

<sup>1</sup> Say, 'if which were allowed:' putting quæ acc. before *adolescere*, not *dat.* after *licet*.

8. *Nomen Multitudinis singulare quandoque verbo plurali jungitur.*

Hic<sup>1</sup> cum (119) uterque sui ad audio significo paratus ;  
 “primum, inquam, depreco, ne ego, tanquam philosophus, puto schola tu aliquis explico.”

## II.

9. *Adjectiva, Participia, et Pronomina, &c.*

Omnis ars, qui ad humanitas pertineo, habeo quidam communis vinculum, et quasi cognatio quidam inter sui contineor.

Quod si in hic erro (*ind.*), quod animus (*pl.*) homo (*pl.*) immortalis sum credo (*subj.*), libenter erro ; nec ego hic error, dum vivo, extorqueo volo.

Itaque propter hic dubitatio meus brevis hic ipse epistola sum ; quod, cum incertus sum (*imperf.*) ubi sum, nolo (*imperf.*) ille noster familiaris sermo in alienus manus devenio.

In vita occupatus atque militaris, paucus ipse (in philosophia) multum sæpè prosum, et fero fructus, si non tantus, quantus ex universus philosophia percipio possum, tamen is, qui aliquis ex pars interdum aut cupiditas, aut ægritudo, aut metus libero.

Si summus injuria ab ille accipio (*indic.*), tamen quoniam quæstor is sum, non possum is sine ullus vituperatio accuso ; si verò nullus tu fio injuria, sine scelus is accuso non possum.

Multus sum occultus res-publica vulnus, multus nefarius civis perniciosus consilium. Nullus externus periculum sum, non rex, non gens ullus, non natio pertimescendus sum ; inclusus malum, intestinus ac domesticus sum.

Sum enim ingenium semen noster innatus virtus, qui si adolesco licet, ipse ego ad beatus vita natura perduco ; nunc autem, simul atque edo in lux et suscipio, in

<sup>1</sup> Adverb.

now, as soon as we have been brought into the light and taken care of, we are immediately engaged in every depravity, so that we seem to have sucked in error almost with our nurse's milk.

What ought we to do, when incited by an act of kindness? Ought we not to imitate fruitful lands, which return much more than they have received? for if we hesitate not to confer favours upon those who we hope will be profitable to us, what (kind of) persons ought we to be towards those who have already been serviceable?

The divinity ruling within us forbids us to depart hence without his permission.

My mind, exalting itself, always so looked forward as if it were then finally about to live, when it had departed from this life.

In the first place, it has been permitted by nature to every class of animals that it should defend itself, its life and body, and that it should avoid those things which seem hurtful, and seek after and procure those which are necessary to life, as pasture, shelter, and other things of the same kind.

*Rule 10, p. 48.*

To excel in knowledge, we deem honourable; but to mistake, to err, to be ignorant, to be deceived, we consider both injurious and disgraceful.

### III.

*Rule 11, p. 48.*

What disposition then in the human race is better than theirs, who think themselves born to please, to protect, and to preserve mankind?

They give good advice, who forbid you to do anything of which you doubt whether it be just or unjust; for justice makes itself evident, a doubt implies suspicion of an injury.

Man, because he is a partaker of reason, by which he discerns consequences, sees the causes of things, and joins and connects future with present affairs, easily perceives the course of his whole life, and prepares things necessary for going through it.

omnis continuò pravitas versor, ut poenè cum lac  
nutrix error sugo videor.

Quisnam beneficium provocatus facio debeo? An non  
imitor ager fertilis, qui multò plus effero quam acci-  
pio? etenim si in is, qui (*acc.*) spero ego profuturus,  
non dubito officium confero, qualis in is sum debeo,  
qui jam prosum?

Veto dominans ille in ego Deus injussu hinc ego suos  
demigro.

Animus erigo sui, posteritas semper ita prospicio (*imp.*),  
quasi (120) cùm excedo è vita, tum denique victurus  
sum.

Principium, genus animans omnis sum à natura tributus  
ut sui, vita corpusque tueor, declinoquè is qui noc-  
turus videor (116, *obs.*) quique ad vivo sum neces-  
sarius, anquiro et paro, ut pastus, ut latibulum, ut  
alius idem genus.

#### 10. *Aliquando oratio supplet, &c.*

In scientia excello pulcher puto; labor autem, erro,  
nescio, decipior, et malus et turpis duco.

### III.

#### 11. *Relativum cum Antecedente, &c.*

Quis sum igitur bonus in homo genus natura, quàm is,  
qui sui natus ad homo juvandus,\*tutandus, conser-  
vandus arbitror.

Benè præcipio, qui veto quisquam ago, qui (*acc.*) dubito  
(*subj.*) æquus sum an iniquus; æquitas enim luceo  
ipse per sui, dubitatio cogitatio significo injuria.

Homo quòd ratio sum particeps, per qui consequens  
cerno, causa res video, resque præsens adjungo atque  
annecto futurus, facilè totus vita cursus video, ad is  
que dego præparo res necessarius.



There is a letter extant of old Marcus Cato to his son, in which he wrote that he heard that he had been dismissed by the consul, when he was a soldier in Macedon during the Persian war; he therefore admonishes him to take (23) care not to enter into battle, for he denies that it is lawful for one who is not a soldier to engage with the enemy.

*Rule 12, p. 50.*

Respect your ancestors, and so govern the state, that your fellow citizens may rejoice that you were born; without which no one can be happy or illustrious.

I received your very short letter, in which I could not learn what I wished to know, but perceived what I had no doubt of; for I could not find how you bear our common misfortunes, but easily discerned how much you love me. But the latter I knew; the former if I had known, I would have adapted my letter to it. But, however, although I wrote before what I thought necessary to be written, yet I judge that you ought briefly to be informed at present that you should not suppose yourself to be in any particular danger. We are all in great danger, but it is general; a fortune peculiar and special you ought therefore neither to require, nor a common one to refuse; wherefore let us be in that mind towards each other, in which we have always been; which I can hope for from you, and engage for as to myself.

A young man hopes that he is about to live long, which when old he cannot expect: but his hopes are foolish; for what is more silly than to regard uncertainties instead of certainties?

*Rule 13, p. 50.*

Will there be any place in the world more fit to receive this virtue, than that which gave it birth?

This provident, sagacious, versatile, subtile, thoughtful, rational, wise animal, which we call man, has been created by the supreme God with a certain noble privilege; for he alone, of so many different kinds and sorts of animals, is partaker of reason and reflection, when all others are destitute of them. But what is there, I will not say in man, but in all heaven and earth, more divine than reason? which, when it has arrived at maturity, is properly termed wisdom.

Marcus quidem Cato senex sum epistola ad filius, in qui scribo, sui audio, is missus fio a consul, cū in Macedonia bellum Persicus miles sum; moneo igitur, ut caveo, ne praelium in eo: nego enim jus sum, qui miles non sum (110), pugno cum hostis.

12. *Aliquando Oratio, &c.*

Majores tuus respicio, atque ita guberno res-publica, ut nascor tu civis tuus gaudeo, sine qui nec beatus, nec clarus sum quisquam possum.

Accipio perbrevis tuus litera (*pl.*), qui is, qui<sup>1</sup> scio cupio (*imperf.*), cognosco non possum; cognosco autem is, qui ego dubius non sum; nam quā fortiter fero (*imp. sub.*) communis miseria non intelligo, quā ego amo, facili perspicio. Sed hic scio; ille si scio, ad is meus litera accommo: sed tamen etsi antea scribo qui existimo<sup>2</sup> scribor oportet, tamen tu hic tempus breviter commonendus puto (*perf.*) ne quis periculum (*abl.*) tu proprius existimō sum. In magnus omnis, sed tamen in communis sum; quare non debeo aut proprius fortuna, et præcipuus postulo, aut communis recuso: quapropter is animus sum inter ego qui semper sum; qui de tu spero, de ego præsto possum.

Spero adolescens diu sui victurus, qui spero idem senex non possum: insipienter spero: quis enim stultus, quam incertus pro certus habeo?

13. *Relativum inter duo Substantiva, &c.*

Sum dignus locus in terrā (*plur.*) ullus, qui (116, 1) hic virtus excipio quā hic qui procreo?

Animal hic providus, sagax, multiplex, acutus, memor, plenus ratio et consilium, qui voco homo, præclarus quidam conditio (*sing.*) genero a supremus Deus; solus (*neut.*) sum enim ex tot animans genus atque natura particeps ratio et cogitatio, cum cæter sum omnis expers. Quis sum autem, non dico in homo, sed in omnis cælum atque terra, ratio divinus? qui, cum adoleo, nomino ritè sapientia.

<sup>1</sup> Though *qui* refers to *is*, it will not here take the subj., because the *is* is the mere antecedent to the relative, a particular thing being meant.

<sup>2</sup> *Indic.* He wrote the *particular* things which he thought, &c.; not merely '*such* things as.'

**N.B.** *The Relative sometimes agrees with an antecedent implied by a Possessive Pronoun.*

Can you deny that on that very day, being prevented by my guards and my attention, you could not have effected (37) any thing against the state; at which time you declared that you were content with the absence of the others, with the massacre however of us who had continued at Rome?

All things have been done by my fault, who thought myself loved by those who envied me, and did not attend to those who courted me.

Those who followed a design not the same which you (did) have been distinguished into two classes: for either they endeavoured to renew the war (and these went into Africa), or, like me, trusted themselves to the conqueror. Your plan was a certain medium, who perhaps judged the latter to be the mark of a mean, the former of an obstinate mind.

*Rule 14, p. 50.*

The Grecians pay divine honours to those men who have killed tyrants.

Men pervert those things which are the first principles of nature, when they separate the useful from the honourable (118).

Solon, when (119, n.) he was asked, "why he had fixed no punishment on him who had killed his parents," replied, that "he had supposed no one would do it."

Before I proceed (124) to those things which have been treated of by you, I will say what I think of you yourself.

The praise of those actions is considered as most pleasing, which seem to have been undertaken by brave men without emolument and reward.

Though we should consider all things which are agreeable and pleasing to the people, we shall find nothing so popular as peace, harmony, quiet.

Whatever that faculty is which thinks, which reasons, which lives, which improves, it is celestial and divine, and therefore is necessarily eternal.

When the Samnites had offered a large quantity of gold to Curius, while he was sitting by his fire-side, they were rejected by him; for he said that it did not seem noble to him to be in the possession of gold, but to command those who had it (110).

*Aliquando Relativum concordat cum primitivo, quod in Possessivo subauditur.* Adam, 57, obs. 4.

Num inficior possum, tu ille ipse dies meus præsidium, meus diligentia circumclusus, commoveo tu<sup>1</sup> contra res-publica non possum: cùm tu discessus cæter, noster tamen, qui remaneo (110), cædes contentus tu sum dicò.

Omnis (*pl.*) sum meus culpa commissus, qui ab hic ego amo puto qui invideo; is non sequor qui peto.\*

Qui non idem consilium, qui tu, sequor, is video in duo genus sum distractus: aut enim renovo bellum conor (hicque sui in Africa confero), aut quemadmodum ego (*pl.*) victor sui credo. Medius quidam tuus consilium sum, qui (113) hic fortasse humilis animus ducò, ille pertinax.

#### 14. *Quoties nullus Nominativus, &c.*

Græcus homo Deus honor tribuo is vir qui tyrannus neco.

Perverto homo is qui sum fundamentum natura, cùm utilitas ab honestas sejungo.

Solon, cùm interrogo "cur nullus supplicium constituo in is qui parens neco," respondeo "sui is nemo facio puto."

Antequam aggredior (*fut.*) ad is, qui a tu disputo, de tu ipse dico quis sentio.

Gratissimus laus is factum habeo, qui suscipio videor à vir fortis sine emolumentum ac præmium.

Ut (119\*) circumspicio (*pres.*) omnis, qui populus gratus atque jucundus sum, nihil tam popularis quàm pax, quàm concordia, quàm otium reperio.

Quisquis sum ille qui sentio, qui sapio, qui vivo, qui vigeo, cœlestis et divinus sum, ob isque res æternus sum necesse sum (39).

Curius ad focus sedens, magnus aurum pondus Samnites cum assero, repudior ab is; non enim aurum habeo præclarus sui videor dico; sed is, qui habeo aurum, impero.

<sup>1</sup> Say, 'could not have moved yourself.'

What upon the whole is this long time in which there is some end; which when it arrives, all past pleasure is as nothing, because it will hereafter be as nothing?

He who fixes the chief good in such a manner that it has no connexion with virtue, and estimates it by his own advantages, and not by probity (if he were (93) consistent with himself, and not sometimes overcome by the goodness of his natural disposition), could (93) neither cultivate friendship, nor justice, nor generosity.

Who of all men is there, who has any intercourse at all with the Muses, that is, with politeness and learning, who would not rather be Archimedes the mathematician, than Dionysius the tyrant?

I entirely disagree with those, who, like beasts, make pleasure the end of every thing; for they can admire nothing noble, magnificent, and divine, who have thrown away all their thoughts upon so mean and so despicable an object.

He first, L. Crassus and Q. Scævola being consuls, pleaded in the forum, and indeed before those consuls themselves, who excelled all persons in judgment.

Why has this subject been longer than I had intended? Because I wondered that you, who ought to have known these things, believed that any thing was committed by me, which might be inconsistent with our friendship.

•  
*Rule 15. p. 52.*

It may happen that a man may think justly, yet cannot express elegantly what he thinks.

He had by nature a certain species of penetration, which he had refined by art.

I wish you would send me, as soon as possible, what things you have collected for my academy.

To digress from that which you have proposed, for the purpose of exciting the passions, is often useful.

I speak not of (C. 26) what I, but what an orator, might be capable of.

I have a certain way and method by which I can investigate and trace up all their attempts,



I perceive that you collect all things, which you think can give me any hope of a change of affairs.

What in human affairs can seem great to him to whom all eternity, and the immensity of the whole universe, is known?

I chose not to write those (subjects) which neither the unlettered could understand, nor scholars care to read.

While you are employing your diligence in relating the actions of great men, you ought to consider that nothing must be done by you, by which you might show yourself unlike those whom you celebrate.

do not so much propose to refute what he had said, as to inquire into those things which I have not well understood.

I thought I was sufficiently acquainted with Scævola, from those facts which I was often hearing from C. Rutilius.

You often recite my letter, which I sent to Cn. Pompeius concerning my actions and the chief authority of the government.

It ought rather to have been directed, that we should take such care in making friendships, that we should at no time begin to love one whom we might ever be capable of hating.

C. Censorinus was sufficiently conversant in Grecian literature, readily explaining what he had affirmed; but he was indolent and averse to the forum.

That army, to which a wise and cautious general is appointed, is, in all respects, more conveniently governed than that which is conducted by the folly and rashness of any one.

If there shall be any thing that you know concerning those particulars which you shall think I wish to be informed of, it will oblige me much, if you will take care that it be mentioned to me.

My cousin Cicero desires to hear what is the opinion of that Old Academy which you are speaking of, and of the Peripatetics, concerning the ultimate objects of good; and we think that you can very easily explain it.

Most persons choose rather to err, and very contentiously to defend that opinion which they have been fond of, than to inquire without obstinacy what may be most consistently declared.

Video tu colligo omnis, qui puto (116 *obs.*) aliquis spes ego possum affero mutandus res.

Quis is videor magnus in res humanus, qui (116) æternitas omnis totusque mundus notus sum magnitudo?

Is nolo scribo, qui (116 *obs.*) nec indoctus intelligo possum, nec doctus lego curo.

Cum studium tuus consumo in vir fortis factum memoria prodendus, considero debeo, nihil tu sum committendus, quamobrem is (*gen.*<sup>1</sup>) qui laudo tu non similis præbeo.

Cogito non tam refello is oratio, quam is, qui minus intelligo, requiro.

Satis ego videor habeo cognitus Scævola, ex is res (*plur.*) qui audio sæpe ex C. Rutilius.

Tu epistola meus sæpè recito, qui ego ad Cn. Pompeius de meus res gestus, et de summa res-publica mitto.

Ille potius præcipiendus sum, ut is diligentia adhibeo in amicitia comparo, ut ne<sup>2</sup> quando amo incipio is qui aliquando odi possum.

C. Censorinus Græcus litera (*abl. plur.*) satis doctus, qui propono explico (*part.*) expeditè, sed iners et inimicus forum.

Exercitus is, qui præpositus sum sapiens et callidus imperator, omnis pars, commodè rego quam is qui stultitia et temeritas aliquis administro.

Si quis sum qui (112) scio de is res, qui puto (*fut.*) scio ego volo, per ego gratûs sum, si is curo (83\*) ad ego perferendus (78).

Studeo meus audio Cicero quinam sum iste Vetus, qui commemoro, Academia de finis bonus, Peripateticusque sententia; censeo autem<sup>2</sup> tu facilè is (*neut.*) explano possum.

Plerique erro malo, isque sententia, qui adamo, pugnatè defendo, quam sine pertinacia, quis constanter dico, exquiro.

P. I. p. 64, note w.

<sup>2</sup> P. I. p. 28, note.



I am desirous, my father, to hear from you in Latin those (rules) which you have taught me on the method of speaking in Greek, if you only are at leisure, and you are agreeable.

Those impious persons, whom you slew, will suffer the punishment of their parricide, even in the infernal regions; but you, who breathed out your last breath in victory, have obtained the place and abode of the pious:

I have received two letters from you dated at Corcyra, in one of which you congratulated me because you had heard that I preserve my ancient dignity; in the other you said, that you wished what I had done would turn out well and happily. But if it is dignity to think well of the state, and to commend to honest men what you think, I do preserve my dignity; but if dignity consists in this, if that either you are able in fact to accomplish what you think, or, in short, to defend it with a freedom of speech, there is not indeed any vestige of dignity remaining with me; and I am well off, if I can master myself so that I bear patiently those events which partly are at hand, and partly impend; which is difficult in a war of this sort, the event of which exhibits slaughter on the one side, and slavery on the other.

*Rule 16, p. 52.*

\*

It is evident, unless equity, and fidelity, and justice proceed from nature, that an honest man cannot be found.

Order, constancy, and moderation are employed in that class to which some action, and not merely an emotion of the mind, must be applied.

If you and Tullia, our delight, are well, I and my dearest Cicero are well.

When my brother had come to me, in the first place we had a conversation, and that a long one, about you, from which I came to those particulars which you and I had talked over with each other concerning your sister.

Studeo, meus pater, Latinè ex tu audio is, qui ego tu de ratio dico Græcè trado; si modò tu sum (*indic.*) otium,<sup>1</sup> et si volo. •

Ille impius, qui cædo (*plur.*) etiam ad inferi pœna par-ricidium luo: tu verò, qui extremus spiritus in-victoria effundò, pius sum sedes et locus consecutus.

Binus à tu accipio litera, Corcyra datus, qui alter ego gratulor (*imperf.*) quòd audio (*plup. subj.*) meus ego pristinus dignitas obtineo; alter dico tu volo, qui (*pl.*) ago, benè ac feliciter evenio (*pres.*). Ego autem, si dignitas sum (*indic.*) benè de res-publica sentio, et bonus vir probo qui sentio, obtineo dignitas meus; sin autem in is dignitas sum (*indic.*), si qui sentio aut res efficio possum (*subj.*), aut denique liber oratio defendo, ne vestigium quidem ullus sum reliquus ego dignitas; agorque (*imperson.*) præclarè, si ægomet (*plur.*) ipse rego possum, ut is qui partim jam adsum, partim impendo, moderatè fero; qui est difficilis in ejusmodi bellum, qui exitus ex alter pars cædes ostento, ex alter servitus.

#### 16. *Nomen Multitudinis Singulare, &c.*

Perspicuus sum, nisi, æquitas, fides, justitia proficiscor (*subj.*) a natura, vir bonus non possum reperior. •

Ordo, et constantia, et moderatio, versor in is genus ad qui adhibendus sum actio quidam, non solum mens agitatio.

Si tu et Tullia, lux noster, valeo, ego et suavis Cicero valeo.

Cum ad ego frater venio (*pluperf.*) in primus (*plur.*) ego sermo, is que multus de tu sum; ex qui venio. ad is qui sum ego et tu inter ego de soror locutus.

<sup>1</sup> Say, 'there is leisure to you.'

If you and I had done this, which never indeed occurred to us, on account of our daily apprehensions, we should have been together all this time; neither would your bad health distress me, nor my grief you.

With respect to your son, I fear that if I should not mention him to you, I may seem not to have borne the testimony due to his merit; but if I write all that I think of him, that I may renew your regret of him, and your grief, by my letter. But, however, you will act most prudently if you shall think that his piety, his virtue, his industry are yours, and with you wherever you may be; for those things which we comprehend in the mind are not less our own, than what we behold with the eyes. Wherefore, his singular merit and ardent affection for you ought to bring great consolation to you: so also should I and some others who now value, and always shall value you, not by your fortune, but your worth; and above all, if to the consciousness of your own mind, when you shall reflect that nothing has happened to you by your own fault, you shall add this also, that wise men are disturbed by guilt, not by misfortune, and by their own error, not by the injustice of others. Influenced by the remembrance of our ancient friendship, and your son's excellence and great attention to me, I shall on no occasion be wanting either to console or alleviate your present affliction. If you by chance write (83\*) any thing to me, I will take care<sup>1</sup> that you shall not suppose yourself to have written in vain.

What is there that you or she can complain of against fortune on this account?

*Rule 17, p. 54.*

Neither the parent alone, nor the nurse, nor the master nor the poet, nor the stage, depraves our senses, nor does the consent of the multitude seduce them from the truth; but all kinds of snares are spread for our souls, either by those I have just enumerated, which, having received them pliant and untaught, influence and turn them as they please; or by what inheres deeply interwoven in every sense, pleasure, the counterfeit of good, but (in reality) the parent of all evils.

<sup>1</sup> Say, 'will bring-it-to-pass that you may not suppose,' &c.

Quòd si is ago ego atque tu, qui ne in mens quidem ego<sup>1</sup> venio (*imperf.*), propter quotidianus metus, omnis tempus unà sum; nec ego valetudo tuus offendo, neque tu mœror meus. •

De tuus filius, vereor ne, si nihil ad tu scribo (*per. subj.*), debitus is virtus videor testimonium non do; sin autem omnis (*pl.*) qui sentio (*indic.*) perscribo (*perf. subj.*), ne refrico meus literæ desiderium ac dolor tuus. Sed tamen prudenter facio, si ille pietas, virtus, industria, ubicunque sum (*fut. indic.*), tuus sum, tu cym sum duco (*fut. indic.*): nec enim minùs noster sum, qui animus complector, quam qui oculus intueor. Quamobrem et ille eximius virtus, summus que in tu amor, magnus tu consolatio debeo sum; et ego cæterque, qui tu, non ex fortuna sed ex virtus tuus, pendo, semperque pendo; et maximè animus tuus conscientia, cum tu nihil meritò accido reputo, si et ille adjungo, homo sapiens turpitude, non casus, et delictum suus, non alius injuria commoveor. Ego, et memoria vetus noster amicitia, et virtus atque observantia filius tuus monitus, nullus locus desum, neque ad consolor (*gerund.*), neque ad levo fortuna tuus. Tu si quis ad ego fortè scribo, perficio, ne tu frustra scribo arbitror.

Quis sum, qui (112) tu, aut ille, cum fortuna hoc nomen queror possum?

### 17. *Dignius est Masculinum Genus, &c.*

Sensus noster non parens, non nutrit, non magister, non poëta, non scena depravo, non multitudo consensus abduco a verum. Animus omnis tendo insidiæ, vel ab is, qui modò enumero, qui, tener et rudis cum accipio (*perf. indic.*), inficio et flecto ut volo; vel ab is,<sup>2</sup> qui penitus in omnis sensus implicatus insideo, imitatrix bonum, voluptas (*nom.*), malum (*pl.*) autem mater omnis.

<sup>1</sup> 'To come into a man's mind,' in mentem alicui venire.

<sup>2</sup> Fem. to agree with *voluptate* understood, *voluptas* being placed the relative clause.

## SUBSTANTIVES.

*Rule 18, p. 54.*

I commended the incredible diligence of Pompey.  
The modesty and the greatness of your mind have been appreciated by me.

The means of revenging an injury are easier than of returning a favour.

The graceful is discerned in every action and word, in short, in every motion and position of the body.

Virtue desires no other reward of her labours and dangers, except this of praise and glory.

But in every thing, the consent of all nations is to be regarded as the law of nature.

In Greece itself, philosophy would never have been in so great repute, had it not flourished by means of the disputes and different opinions of the most learned men.

A love of pleasure and an attachment to virtue cannot easily exist in the same person.

The meditating on future evils, which you have seen coming long before, softens their approach.

He thinks it banishment to be where there is no place for virtue; and that death is the end, not the punishment, of human nature.

Do I then now seem sufficiently to understand the meaning of the words? or am I, even now, to be taught to speak either Greek or Latin?

I ask whether any one before you has been so wicked as to have acted thus? that we may know whether you are the imitator of former crimes, or the inventor of new.

The foundation of eloquence, as of other things, is wisdom; for, as in life, so in oratory, nothing is more difficult to discern, than what is proper.

Every mode and plan of life requires the assistance of men, and, in the first place, that you may have those with whom you may converse with familiarity.

The love of the people is greatly excited by the very report and opinion of generosity, beneficence, justice, fidelity, and all those virtues which belong to gentleness of manners and good nature.

The knowledge and the practice of virtue is the fittest

## SUBSTANTIVA.

18. *Quum duo Substantiva, &c.*

Laudo (*imperf.*) incredibilis diligentia Pompeius.

Ego perspicior (*sing.*) et ingenuitas et magnitudo animus tuus. •

Ulciscendus injuria facilis ratio sum, quàm beneficium remunerandus.

Decorus in omnis factum et dictum, in corpus denique motus et status, cerno.

Nullus virtus alius merces labor periculumque desidero, præter hic laus et gloria.

Omnis autem in res, consensio omnis gens lex natura putandus sum.

In ipse Græcia philosophia tantus in honor nunquam sum, nisi doctus contentio disputatioque vigeo.

Cupiditas voluptas, et studium virtus, non facile in idem homo sum possum.

Præmeditatio futurus malum lenio is adventus, qui (116) veniens longè ante video.

Exilium ibi sum puto, ubi virtus non sum (105, n.) locus; mors natura finis sum, non pœna.

Satisne igitur videor vis verbum teneo? An sum etiam nunc vel Græcè loquor, vel Latine docendus?

Quæro, num quis ante tu tam sum nefarius, qui (116, 2) is facio? ut scio utrum vetus facinus sum imitator, an inventor novus. •

Sum eloquentia, sicut reliquæ res, fundamentum sapientia; ut enim in vita, sic in oratio, nihil sum difficilis quam, quis decet, video.

Omnis ratio et institutio vita adjumentum homo desidero, imprimisque, ut habeo, qui cum possum familiaris confero sermo (*pl.*).

Vehementer autem amor multitudo commoveo ipse fama et opinio liberalitas, beneficentia, justitia, fides, omnisque is virtus, qui pertineo ad mansuetudo mos, ac facilitas.

Aptus sum arma senectus, ars (*pl.*) exercitatio (*pl.*) que

defence of old age; not only because these never forsake us, even at the extremity of life, but also because the consciousness of a well-spent life and the recollections of many kind actions are most pleasant.

*Rule 19, p. 56.*

Nor ought any one to be influenced by this mistake, that if Socrates or Aristippus have done or said any thing against the manner and custom of the state, he should suppose the same to be excusable in himself.

Your remembrance of your father's friendship, and of that affection which you had entertained for me from a boy, has given me incredible joy.

Antisthenes said that the gods of the people are many, of nature one.

This is mine and my brother's native country.

*Rule 21, p. 58.*

At whose arrival, my friend Cnæus is in much better spirits.<sup>1</sup>

It is peculiar to a well-turned mind, both to rejoice at prosperity, and grieve at adversity.

Let alone those things which we can neither inquire after nor hear without uneasiness, and rather ask whether he himself (has) any thing new; for the Muses of Varro are silent longer than they are wont to be.

Has it not occurred to your mind what difficulty it is to go through a public trial; to develop the whole life of another person, and present it not only to the understanding of the judges, but even to the eyes and in the sight of every one?

Though it is more desirable to end our days without pain and without oppression, yet it adds greater glory to our immortality to be regretted by our fellow-citizens, than never to have been injured.

*Rule 22, p. 58.*

I heard this from P. Veditius, a great knave, but yet an intimate friend of Pompey's.

I cannot blame that in you, which I, both the prætor and the consul, approved of in myself.

Would M. Lepidus, a man most highly gifted with all the advantages of virtue and fortune, desire a peace with this fellow, or think it possible it could be made?

<sup>1</sup> Say, 'has much more of spirit.'

virtus (*plur.*); non solùm quia nunquam desero ne in extremus quidem tempus ætas, verùm etiam quia conscientia benè actus vita, multusque benefactum recordatio, jucundus sum (*sing.*).

19. *Hic Genitivus sæpissime, &c.*

Nec quisquam hic error ducor oportet, ut si quis Socrates aut Aristippus contra mos consuetudoque civilis facio (*subj.*) loquorve, idem sui arbitror licet.

Commemoratio tuus paternus necessitudo, benèvolentiaque is, qui erga ego a pueritia confero (105, note), incredibilis ego lætitia affero (*pl.*).

Antisthenes popularis Deus multus, naturalis unus sum dico (*imperf.*).

Hic sum meus et frater meus germanus patria.

21. *Adjectivum in Neutro Genere, &c.*

Qui adventus Cnæus noster multq̃ animus (*sing.*) plus habeo.

Proprius sum animus benè constitutus, et lætor bonus res et doleo contrarius.

Omitto iste, qui nec percunctor nec audio sine molestia possum, et quæro potius ecquis ipse novus; sileo enim diutius Musa (*plur.*) Varro quàm soleo.

In mens tu non venio,<sup>1</sup> quis negotium sum causa publicus sustineo? vita alter totus explico? atque is non modò in animus (*abl.*) iudex, sed etiam in oculus conspectusque omnis, expono?

Etsi optabilis sum, cursus vita conficio sine dolor et sine injuria; tamen ad immortalitas gloria plus affero, desideratus sum a suis civis, quàm omninò nunquam sum violatus.

22. *Duo Substantiva Rei ejusdem, &c.*

Hic ego ex P. Vedius, magnus nebulo, sed Pompeius tamen familiaris, audio.

Non possum is in tu reprehendo, qui in ego ipse et prætor et consul probo.

Cum hic pax M. Lepidus, vir ornatus omnis et virtus et fortuna bonum, aut volo, aut fieri possum arbitror?

<sup>1</sup> See p. 151, note 1.



I wait for, as a certain refuge, that solitude which you dread : for I think that retirement is the most charming solace of old age.

I rescued this city, the habitation of us all, the bulwark of kings and foreign nations, the light of the world, the seat of the empire, by the punishment of five mad and abandoned persons.

If the state could tell you in what condition she found herself, you could not know it better from her than from your freed-man Phantias ; the man is not only so sagacious, but also, what is serviceable, inquisitive.

Pleasures, most alluring mistresses, turn aside the minds of the greater part of mankind from virtue ; and when the firebrands of afflictions are moved toward them, too many are frightened beyond measure : life, death, riches, poverty, most violently affect all mankind.

*Rule 23, p. 60.*

Piso did not longer bear the fatigue of the bar, because he was of a weak constitution.

What man is of so abandoned a disposition, who, when he sees these things, can be silent and pass them over ?

In which pursuit Osaces, the Parthian general, a man of great authority, received a wound, and died there a few days afterwards.

Besides, he is of so great humanity, that it is difficult to be said, whether the enemy feared his valour more when they were fighting, or loved his mildness more after they were conquered.

Let us be of that disposition, which reason and truth prescribe, that we should think nothing in life ought to be answerable for by us, except guilt ; and when we are free from that, let us bear all human events with patience and moderation : for when all things (else) are lost, Virtue seems able to support herself.

As you are of such weight, Cato, you ought not to catch at scandal from the rabble, or from a convivial meeting of jesters ; nor should you rashly call the consul of the Roman people a dancer.

They heard of him before ; but now they see him among them, of such temperance, mildness, and humanity, that they seem to be most happy with whom he spends most time.

Tanquam portus aliquis, expecto iste, qui tu timeo, solitudo; subsidium enim bellus existimo sum senectus (*dat.*) otium.

Ego urbs hic, sedes omnis ego, arx rex ac natio exterus, lumen gens (*pl.*), domicilium imperium, quinque homo amens ac perditus poena redimo.

Si ipse res-pública tu narro possum quis modus sui habeo, non facile ex is cognosco possum quam ex libertus tuus Phantias; ita sum homo non modo prudens, verum etiam, qui juvo, curiosus.

Voluptas, blandus domina, magnus pars animus à virtus detorqueo; et dolor (*pl.*) cum admoveo fax (*pl.*) præter modus plerique exterreo: vita, mors, divitiæ, paupertas, omnis homo vehementer permoveo.

### 23. *Laus, Vituperium, vel Qualitas, &c.*

Piso labor forensis diu (*compar.*) non fero, quod corpus sum infirmus.

Quis tam dissolutus animus sum, qui hic cum<sup>1</sup> video, taceo ac negligo possum?

Qui in fuga, magnus auctoritas Osaces, dux Parthus, vulnus accipio, eoque intereo paucus post<sup>2</sup> dies.

Humanitas jam tantus sum, ut difficilis dico sum, utrum hostis (*pl.*) magis virtus is pugnans timeo (*perf. subj.*), an mansuetudo victus diligo (*perf. subj.*).

Sum is mens, qui ratio et veritas præscribo (*sing.*), ut nihil in vita ego præstandus præter culpa puto; isque cum careo (*subj.*), omnis humanus placatè et moderatè fero: perditus enim res omnis, ipse Virtus sui sustento possum videor.

Cum iste sum auctoritas, non debeo, Cato, arripio maledictum ex trivium, aut ex scurra aliquis convivium; neque temerè consul populus Romanus saltator voco.

Hic audio (*imperf.*) antea; nunc præsens video tantus temperantia, tantus mansuetudo, tantus humanitas, ut is beatus sum videor, apud qui ille diu (*super.*) commoror.

<sup>1</sup> The *subjunctive*: the notion of a *cause* being *implied*, though expressed under the form of a sentence of *time*.

<sup>2</sup> *Post* to be used *adverbially*. See 64.

For our ancestors were of such virtue and wisdom, that, in framing their laws, they proposed to themselves nothing else but the safety and advantage of the commonwealth.

Seem we then all, who are engaged in public affairs, and in the dangers and labours of life, of a disposition so mean, indeed, that we should suppose that when even to the end we have led a life of no ease, no quiet, every thing dies with us? Or since many of the greatest men have carefully left statues and pictures, not the images of their minds, but of their bodies, ought not we much rather to desire to leave the effigy of our wisdom and virtue finished and polished by the greatest genius?

*Rule 24, p. 60.*

I am now in want of your counsels, your affection, your fidelity; haste then: all things will be easy to me, if I shall have you.

He asserts<sup>1</sup> that there is no occasion for reason or argument to show why pleasure should be sought for, and pain avoided; he thinks that it is to be perceived, as that fire burns, snow is white, honey sweet.

I want not any Greek master who may repeat trite precepts to me, when he himself has never seen the forum, or any court of justice.

Why should I say that there is need of learning?—without which, even though anything be well said, by the mere force of nature, yet, as it is a lucky hit, it cannot be always ready.

*Rule 25, p. 60.*

A leader and director is required by us, a guide, and, as it were, a pilot of those (favourable) breezes I have pointed out.

Very many precedents of this are required by us, if we wish to know each kind of demurrers.

<sup>1</sup> Say, 'denies that there is (any) occasion

Is enim virtus et sapientia majores noster sum, ut, in lex scribendus, nihil sui alius, nisi salus atque utilitas res-publica propono.

An verò tam parvus animus videor sum omnis, qui in res-publica, atque in hic vita periculum laborque versor, ut, cùm usque ad extremus spatium, nullus tranquillus atque otiosus spiritus ducō, egocum simul moriturus omnis arbitror? An cùm statua et imago, non animus simulacrum sed corpus, studiosè multus summus homo relinquo, consilium (*pl.*) relinquo ac virtus (*pl.*) noster effigies non multò malo debeo, summus ingenium (*pl.*) expressus et politus?

#### 24. *Opus et Usus Ablativum exigunt.*

Nunc ego et consilium opus sum tuus, et amor, et fides; quare advolo: expeditus ego sum omnis, si tu habeo.

Nego opus sum ratio, neque disputatio, quamobrem voluptas expetendus, fugiendus dolor sum (27); sentio hic puto, ut caleo ignis, nix sum albus, dulcis mel.

Nec ego opus sum Græcus aliquis doctor, qui ego pervulgatus præceptum decanto, cùm (119\*, *obs.*) ipse nunquam forum, nunquam ullus judicium aspicio.

Quis dico (91) opus sum doctrina? sine qui etiam si quis benè dico (*pass.*), adjuvans natura, tamen is quia fortuitò fio, semper paratus sum non possum.

#### 25. *Opus autem Adjectivè, &c.*

Dux ego et auctor opus sum, et is ventus, qui propono, moderator quidam, et quasi gubernator.

Hic ego exemplum permultus opus sum, si singulus translatio genus quæro.

## ADJECTIVES.

*Rule 26, p. 62.*

What nation does not love mildness and benignity, a disposition grateful and mindful of a kindness? What nation does not depise and hate the proud, the malicious, the cruel, the ungrateful?

I am not so mad, judges, nor so ignorant of, or unacquainted with, your opinion, that I should not know what you think of Clodius's death.

After the continuance of peace had established tranquillity, there was hardly any young man emulous of commendation, who did not think he ought to apply to the art of speaking with his utmost endeavour.

*Rule 28, p. 62.*

Which of these opinions is true, let some god determine; which is nearest to the truth, is a great dispute.

When the king was ignorant which of them was Orestes, Pylades asserted that he was Orestes, in order that he might be put to death instead of him.

Nothing can be said so absurdly, which is not said by some of the philosophers.

*Rule 29, p. 64.*

Though I only of all persons am by no means qualified to console you, since I have sustained so much grief from your troubles, that I myself need consolation; yet, as my concern was far more remote than yours from the bitterness of the greatest affliction, I considered it as incumbent on your friendship and my regard for you, not to be so long silent in your present trouble, but to offer some small consolation, which, though it might not have the power to heal, might alleviate your anguish.

*Rule 30, p. 64.*

Death seems to me an evil. To those who are dead, or to those who are yet to die? To both.

Do you allow me this, Pomponius, that all nature is governed by the might, the reason, the power, the intelligence, the influence (or if there is any other word, by which I may more plainly express what I mean) of the immortal gods? I do indeed allow it, if you require it.

## ADJECTIVA.

26. *Adjectiva quæ Desiderium, &c.*

Qui natio non comitas, non benignitas, non gratus animus et beneficium memor, diligo? Qui superbus, quis maleficus, qui crudelis, qui ingratus non aspernor, non odi?

Nec tam sum demens, iudex, tamque vester sensus ignarus atque expers, ut nescio quis (27) de morte Clodius sentio.

Posteaquam diuturnitas pax otium confirmo, nemo ferè laus cupidus adolescens non sui ad dico studium omnis enitendus puto (*perf.*).

28. *Nomina Partitiva, &c.*

Hic sententia qui verus sum, deus aliquis video (*fut. perf.*); qui verum similis, magnus quæstio sum.

Ignorans rex, uter is sum (27) Orestes, Pylades Orestes sui sum dico, ut pro ille neco.

Nihil tam absurdè dico possum, qui (115) non dico ab aliquis philosophus.

29. *Usurpantur autem et cum, &c.*

Etsi unus ex omnis minimè sum ad tu consolandus accommodatus, quòd tantus ex tuus molestia (*pl.*) capio dolor, ut consolatio ipso egeo; tamen, cum longius à summus luctus acerbitas meus absum dolor quam tuus statuo noster necessitudo sum, meusque in tu benevolentia, non taceo tantus in tuus moreror tamdiu, sed adhibeo aliquis modicus consolatio, qui levo dolor tuus possum (*imp.*), si minus sano possum (*pluperf.*).

30. *Interrogativum et ejus Redditivum, &c.*

Malum ego videor sum mors.—Isne, qui mortuus sum, vel qui moriendus sum? Uterque.

Do ne igitur hic ego, Pomponius, deus immortalis vis, ratio, potestas, inens, numen (sive qui sum alius verbum, qui planè significo qui volo) natum omnis rego? Do sanè, si postulo.

*Rule 31, p. 64.*

Good health is more pleasing to those who have recovered from a dangerous illness, than to those who have never been sick.

The same labours are not equally painful to the commander and the soldier, because honour itself renders the commander's labour lighter.

Nothing certainly can be better for a man, than to be free from all pain and trouble, and to enjoy the greatest pleasures both of mind and body.

Let us meditate upon this subject, and detach ourselves from our bodies; that is, let us accustom ourselves to die: this will be like that celestial life, even while we shall be in this world.

It has, however, been agreed upon in general among all men, that the object upon which prudence should be employed, and which it should wish to obtain, ought to be fitted and accommodated to our nature, and such as by itself should invite and entice the inclination.

It is displeasing to a delicate man to ask any thing of consequence from one whom he thinks he has obliged; lest he should seem rather to demand than request what he asks, and consider it as a payment, rather than a favour.

Conscript Fathers, I will so behave myself in this office, that I may have it in my power to check a tribune of the people, if offended at the government; to despise him, if offended at me.

I think that a knowledge of futurity is by no means useful to us; for what a life would Priam have had, if he had known from his youth what occurrences of old age he would have to suffer?

*Rule 32, p. 66.*

Nothing is so congenial to our intellectual faculties as metres and tones; by which we are raised, and kindled, and soothed, and languish, and are often moved to cheerfulness and to melancholy.

All honour, all admiration, all eager desire is directed to virtue, and to those actions which are consonant with virtue; and all those things which are thus conceived in the mind, or thus actually performed, are in one word called honourable.

31. *Adjectiva quibus Commodum, &c.*

Bonus valetudo jucundus sum is qui è gravis morbus recreor, quam qui nunquam æger corpus sum.

Idem labor non sum æque gravis imperator et miles, quod ipse honor labor levis facio imperatorius.

Nihil certè homo possum bonus sum, quam vaco omnis dolor et molestia perfruorque magnus et animus et corpus voluptas.

Illic commentor, disjungoque ego à corpus; is sum, consuesco morior: hic, et dum sum in terra (*pl.*), sum ille cœlestis vita similis.

Consto (*act.*) autem ferè inter omnis, is, in qui prudentia versor, et qui assequor volo, aptus et accommodatus natura sum oportet, et talis ut ipse per sui invito et allicio appetitus animus.

Gravis sum homo pudens peto aliquis magnus ab is, de qui (116, *obs.*) sui benè meritus puto; ne is, qui peto, exigo magis quam rogo, et in merces potiùs quàm beneficium locus numero videor.

Sic ego in hic magistratus gero, P. C., ut possum tribunus plebs res-publica iratus coërceo, ego iratus contemno.

Ego ne utilis arbitror sum ego futurus res scientia: qui enim vita sum Priamus, si ab adolescentia scio qui eventus senectus sum habiturus?

32. *Huc referuntur Nomina ex con, &c.*

Nihil sum tam cognatus mens noster quam numerus atque vox; qui et excito, et incendio et lenio, et languesco, et ad hilaritas et ad tristitia deduco.

Omnis honos, omnis admiratio, omnis studium, ad virtus et ad is actio qui virtus sum consentaneus, refero; isque omnis, qui aut ita in animus (*plur.*) sum, aut ita gero, unus nomen honestus dico.



*Rule 33, p. 66.*

It is right that he be first of all a good man himself, and then that he seek out for one that is like himself.

He who perceived by his mind the revolutions and all the motion of the stars, showed that his mind was like his who made them in heaven.

You have crept into honours by the mistake of mankind, by the recommendation of smoky statues, to which you have nothing similar but complexion.

There are certain animals in whom there is something like courage, as in lions, in dogs, in horses.

There is a certain cultivation and perfection, even of those things which the earth produces, not dissimilar to living creatures: thus we say that a vine lives and dies; that a tree is young or old, lives and decays.

*Rule 34, p. 66.*

They deny that to be inconsistent with the majesty of the gods, namely, to examine into the cause of all things, that they may see what may be beneficial to every one.

The whole universe is to be considered as one city common to gods and men.

Since the affair has been now brought to this dilemma, whether he be punished by the state, or we be slaves, let us, O Conscript Fathers, by the immortal gods, at length assume our native courage and virtue, that we may either recover the liberty peculiar to the Roman people and name, or prefer death to slavery.

If this I am more miserable than you, who are most miserable, that the calamity is common to us both, but the fault entirely my own.

But that every thing that is honourable should be sought on its own account, is common to us with the opinions of many other philosophers.

That opinion, O Conscript Fathers, is inconsistent with the dignity of the consuls, inconsistent with the gravity of the times.

*Rule 35, p. 68.*

What should a man have done (91, 2), who was born to virtue, glory, dignity, when the power of wicked men was strengthened, and the laws and the courts were destroyed?

33. *Quædam ex his, quæ Similitudinem, &c.*

Par sum primùm ipse sum vir bonus, tum alter similis  
sui quæro.

Astrum conversio omnisque motus qui animus video, is  
doceo similis animus suus is sum qui is fabricor in  
cælum.

Obrepto ad honor error homo, commendatio fumosus  
imago, qui similis habeo nihil, præter color.

Sum bestia quidam in qui insum aliquis similis virtus,  
ut in leo, ut in canis, ut in equus. .

Is etiam res qui terra gigno educatio quidam et per-  
fectio sum non dissimilis animans: itaque et vivo  
vitis et morior dico; arborque et novellus et vetulus,  
et vivo et senesco.

34. *Communis, alienus, &c.*

Nego enim is sum alienus (*cum abl.*) majestas deus,  
scilicet causa omnis introspectio, ut video quis quisque  
conduco.

Universus hic mundus unus civitas communis deus  
(*gen.*) atque homo existimandus sum.

Quoniam res in is discrimen adduco, utrùm ille poena  
res-publica luo<sup>1</sup> an ego servio; aliquando, per deus  
immortalis, P. C., patrius animus virtusque capio, ut  
aut libertas proprius Romanus genus (*gen.*) et nomen  
recupro, aut mors servitus antepono.

Ego hic miser sum quàm tu, qui (*fem.*) sum miser,  
quòd ipse calamitas communis sum uterque (*gen.*) egò,  
sed culpa meus proprius sum.

Omnis autem qui honestus sum (110) is sum propter  
sui expeto, communis ego (*dat.*) sum cum multus  
alius philosophus sententia.

Ille, P. C., alienus consul dignitas (*abl.*), alienus tempus  
gravitas, sententia sum.

35. *Natus Commodus, &c.*

Quis ago vir ad virtus, dignitas, gloria natus, vis scele-  
ratus homo corroboratus, lex judiciumque sublatus?

<sup>1</sup> 'To be punished by the state,' *luere penas rei-publicæ.*

But what men will enjoy the land? In the first place, truly, the bold, ready for violence, prepared for sedition. Will a man, born to glory, have any part of his mind so effeminate, that he will not strengthen it by meditation and reason?

Although he was a friend to truth, yet he seemed by nature not so prone to compassion, as inclined to severity.

When we have begun to look round us, and perceive what we are, and wherein we differ from other animals, then we begin to pursue those things to which we were born.

*Rule 36, p. 68.*

Do you threaten me with death (p. 84), so that I must give up all intercourse with men? Death is terrible to those with whose life all things perish, not to those whose fame cannot die.

Wherefore, Publius, the soul, both by you and all religious persons, should be preserved in the keeping of the body: nor must you depart from the life of men without his command, by whom it has been granted to you, lest you should seem to have fled from (C. 26) the lot of humanity assigned by Providence.

*Rule 38, p. 70.*

Whenever we are free from our necessary business and cares, then we long to hear, to see, and to learn something new.

Menander came to me the day after I had expected him, so that I had a night full of anxiety and uneasiness.

Who is there that does not at first lament the death of his relations—on this account, because he thinks they are deprived of the benefits of life?

Thence I went to Amanus, which, by the turning of waters, divides Syria from Cilicia, which mountain was full of our hereditary enemies.

This man, destitute of politeness, and ignorant of common life, even repeated a letter, which he said I had sent him; for who that had in the least known the practice of worthy men, ever brought into public, and openly recited, when any offence intervened, letters sent to him by his friend?

Truly even the air itself, which is naturally extremely cold, is very far from being without heat.

At quis homo *ager* possideo? primò quidem acer, ad vis promptus, ad seditio paratus.

Vir natus ad gloria ulli pars animus tam mollis habeo, qui non meditatio et ratio corroboro (*subj. pres.*)?

Tametsi veritas sum amicus, tamen natura non tam propensus ad misericordia, quàm inclinatus ad severitas videor.

Cum dispicio cœpi, et sentio quis sum, et quis (*acc.*) animans cæter differo, tum is sequor incipio ad qui nascor.

### 36. *Verbalia in bilis, &c.*

Morsne ego minitor, ut omnino ab homo demigrandus sum? Mors terribilis sum is qui cum vita omnis extingvor, non is qui laus emorior non possum.

Quare et tu, Publius, et pius omnis retinendus sum animus in custodia corpus, nec injussus is a qui ille sum tu (*pl.*) datus ex homo vita migrandus sum. ne munus (*sing.*) humanus assignatus a Deus defugio videor (*pl.*).

### 38. *Adjectiva quæ ad Copiam, &c.*

Cùm sum necessarius negotium curaque vacuus, tum aveo aliquis video, audio, addisco.

Menander postridiè ad ego venio quàm exspecto (*pluperf.*) itaque habeo nox plenus timor ac miseria.

Quis sum qui (112) suus mors primùm non eò lugeo, quòd is orbatus vita commodum arbitror?

Inde ad Amanus contendo, qui Syria à Cilicia aqua divortium divido, qui mons sum hostis plenus sempiternus.

Etiam litera (*pl.*) qui ego sui mitto, dico (*subj.*) recito homo et humanitas expers et vita communis ignarus; quis enim unquam, qui paullùm modò bonus consuetudo nosco (*pluperf.*), litera ad sui ab amicus missus, offensio aliquis, interpositus, in mediis profero palamque recito?

Ipe verò aër, qui natura sum maximè frigidus, minimè sum expers calor.

*Rule 39, p. 70.*

No action of theirs can be useful while it is stained with so many crimes.

A few persons, and indeed a very few, eminent for their honour and dignity, can either corrupt or correct the morals of the state.

The Campanians are always proud of the goodness of their soils, and the size of their fruits, the healthiness, the plan, and the beauty of their city.

Servius, as I wrote to you before, when he had arrived on the nones of May, came to me the day afterward : and, not to detain you too long, I never saw a man more confused through fear.

The poets have introduced the gods both inflamed with anger, and raging with lust.

As when men, ill of a serious disease, are tossed with heat and fever, if they have drunk cold water, at first seem to be relieved, but afterward are much more grievously and heavily afflicted ; so this disease which is in the state, being relieved by his punishment, will grow much worse whilst the rest are living.

When Epaminondas had conquered the Lacedæmonians at Mantinea, and at the same time saw himself dying with a mortal wound, as soon as he perceived it, he inquired if his shield was safe ? When his weeping friends had replied that it was, he asked if the enemy was routed ? When he had heard that this also was as he wished, he ordered the spear to be drawn out by which he had been pierced ; thus, with a profusion of blood, he died in the midst of happiness and victory.

*Rule 40, p. 70.*

Things little, or common, or vulgar, do not usually seem worthy of admiration, or indeed of praise.

As folly, although it has acquired what it desired, never thinks, however, that it has obtained enough, so wisdom is always contented with what is at hand.

The excellent disposition of Hortensius, worthy both of himself and his ancestors, you have been able to perceive from the letter of Brutus.

I have admitted Numestius with great pleasure into my friendship, a man I know to be both steady and prudent, and worthy of your recommendation.

*Adjectiva et Substantiva, &c.*

Nullus factum is possum utilis sum, cùm sum tot vitium inquinatus.

Paucus atque admodum paucus, honor et gloria amplificatus, vel corrumpo mos civitas, vel corrigo possum.

Campanus semper superbus bonitas ager (*pl.*), et fructus (*pl.*) magnitudo, urbs salubritas, descriptio, pulchritudo.

Servius, ut antea scribo, cùm venio noræ Maius, postridie ad ego venio : ne diu (*comp.*) tu teneo, nunquam video homo perturbatus metus.

Poeta et ira inflammo et libido furo induco Deus.

Ut homo æger morbus gravis, cum æstus febrisque jacto, si aqua gelidus bibo (*subj.*), primò relevo videor ; deinde multo graviter vehementerque afflicto ; sic hic morbus, qui sum in res-publica, relevatus iste pœna, vivus reliquus ingravesco.

Epaminondas cùm vinco Lacedæmonius apud Mantinea, simulque ipse gravis vulnus exanimor sui video, ut primùm dispicio, quæro salvusne sum clypeus ? cùm salvus sum flens suus respondeo, rogo, sumne fusus hostis ? cùmque is quoque, ut cupio, audio, evello jubeo is, qui sum transfixus, hasta ; ita, multus sanguis profusus, in lætitia et in victoria sum mortuus.

40. *Dignus, Indignus, &c.*

Neque res parvus, neque usitatus, neque vulgaris, admiratio aut omninò laus dignus videor soleo.

Ut stultitia, etsi adipiscor qui concupisco, nunquam sui tamen satis consequor puto, sic sapientia semper is contentus sum qui adsum.

Animus Hortensius egregius dignusque et ipse et majores is, ex Brutus literæ perspicio possum (*pl.*).

Numestius libenter accipio in amicitia ; et homo gravis, et prudens, ut dignus tuus commendatio cognosco.

As sensible old men are pleased with young persons endued with a happy disposition, so young men delight in the precepts of the old, by which they are trained to the study of virtue.

Relying on your fidelity and wisdom, I have taken up a greater burthen than I feel myself able to support.

If it shall be necessary, I myself will mention with reserve, why I am worthy of your highest honour and your favourable opinion.

Do we not think deserving of censure many who seem by any motion or position to have despised the law and the custom of nature?

Lucullus, blessed with such a genius, had added also that instruction which Themistocles had despised.

When we see those places which we have heard men worthy of remembrance have frequented, we are more affected than when we either hear of their actions, or read their works.

But indeed we both accuse and hold most deserving of just contempt those who, being softened and corrupted by the blandishments of present pleasures, blinded by desire, do not foresee what pains and trouble they are about to sustain.

Indeed I have always used my utmost endeavours, in the first place, that I might be worthy of honour; in the second, that I might be thought so; my third object has been, what with most men is the first, the honour itself.

Xerxes, filled with all the advantages and gifts of fortune, not content with his horse, his foot, the number of his ships, and the infinite weight of his gold, proposed a reward to him who should invent a new pleasure.

Your mind was never content with the narrow bounds which nature has given us to live in, and ever burned with a love of immortality: nor is this to be called your life which is comprised in your mortal part and your breath: that, that I say, is your life, which will live in the memory of all ages, which posterity will foster, which eternity itself will ever protect.

The man who knows himself will perceive that he possesses something divine, and will always both think and act in a manner worthy of so great a gift of the gods; and when he shall have proved and thoroughly examined himself, he will perceive in what manner,

Ut adolescens bonus indoles præditus sapiens senex delector, sic adolescens senex præceptum gaudeo, qui ad virtus studium (*plur.*) duco.

Fides sapientia que vester fretus, plus onus tollo, quàm fero ego possum intelligo.

Quare dignus vester summus honor singularisque iudicium sum, ipse modicè dico, si necesse sum.

Nonne odium dignus multus puto qui quidam motus aut status videor natura lex et modus contemno (*perf.*)?

Talis ingenium præditus Lucullus adjungo etiam ille qui Themistocles sperno disciplina.

Cum is locus video, in qui memoria dignus vir accipio multum sum versatus, magis moveo, quàm si quando is ipse aut factum (*pl.*) audio, aut scriptus (*sing.*) aliquis lego.

At vero is et accuso, et justus odium dignus duco, qui blanditiæ præsens voluptas delinitus atque corruptus, qui dolor, et qui molestia excepturus sum, occæcatus cupiditas non provideo.

Equidem primùm ut honor dignus sum maximè semper laboro; secundò, ut existimo; tertius ego sum ille (*neut.*), qui plerique primus sum, ipse honor.

Xerxes, refertus omnis præmium donumque fortuna, non equitatus, non pedestris copiae, non navis multitudo, non infinitus pondus aurum contentus, præmium propono is, qui novus invenio (*plur. subj.*) voluptas.

Iste tuus animus nunquàm hic angustiae, qui natura ego ad vivo do, contentus sum, semperque immortalitas amor flagro: nec verò hic tuus vita dicendus sum, qui corpus et spiritus contineo; ille, ille inquam, vita sum tuus, qui vigeo memoria seculum omnis, qui posteritas alo, qui ipse æternitas semper tueor.

Qui sui ipse nosco (*fut. perf.*) aliquis sui habeo sentio divinus, tantusque munus Deus semper dignus aliquis et facio, et sentio: et cum sui ipse tento (*fut. perf.*) totusque perspicio, intelligo quemadmodum a natura



furnished by nature, he has come into life, and what means he possesses to obtain and procure wisdom.

*Rule 41, p. 72.*

He says, that that man alone in this state is worthy of this command.

*Rule 42, p. 72.*

Nothing is more excellent than the government of the universe; therefore it is governed by the wisdom of the gods.

None of your many virtues is more pleasing, or more astonishing, than your compassion.

But had you gone into Britain also, truly there would have been no one in that great island more skilful than yourself.

There is nothing more hateful than disgrace, nothing more shameful than slavery. We were born to honour and liberty; either let us preserve these, or die with dignity.

I wish for these two things only: one, that at my death I may leave the Roman people free; nothing greater than this can be granted to me by the immortal gods: the other that it may happen to every man as he may deserve of the state.

There is nothing more amiable than virtue; nothing that more engages the affections; forasmuch as, on account of virtue and integrity, we love in a certain degree even those we have never seen.

In this very circumstance your condition is better than ours, that you dare write what displeases you; we cannot truly do that in safety: and this not through any fault of the conqueror, than whom nothing is more moderate; but of the conquest, which is always insolent in civil wars.

If there is anything in the nature of things which the mind of man, which reason, which strength, which human power could not produce, certainly that (being) who produces it is superior to man; but the heavenly bodies, and all those things whose arrangement is perpetual, cannot be framed by man: that, therefore, by which they are produced is superior to man, and what can you better call that than God?

subornatus in vita venio, quantusque instrumentum habeo ad obtinendus adipiscendusque sapientia.

41. *Horum Nonnulla, &c.*

Hic unus sum in hic civitas dignus hic imperium dico.

42. *Comparativa cum exponantur, &c.*

Nihil sum præclarus mundus administratio; deus igitur consilium administro.

Nullus de virtus tuus plurimus nec gratus, nec admirabilis misericordia sum.

Quod si in Britannia quoque proficiscor, profecto nemo in ille tantus insula peritus tu sum.

Nihil sum detestabilis dedecus, nihil fœdus servitus: ad decus et ad libertas natus sum; aut hic teneo, aut cum dignitas morior.

Duo modo hic opto; unus, ut morior populus Romanus liber relinquo; hic ego magnus a dii immortalis do nihil possum: alter, ut ita quisque evenio, ut de-res-publica quisque mereor.

Nihil sum enim amabilis virtus; nihil qui magis allicio ad diligo; quippe cum, propter virtus et probitas, is etiam, qui nunquam video, quidam modus diligo.\*

Hic ipse bonus sum tuus, quam noster, conditio, quod tu, quis doleo, scribe audeo, ego ne is quidem tuto possum: nec is victor vitium, qui nihil moderatus, sed ipse victoria, qui civilis bellum semper sum insolens.

Si sum aliquis in res natura, qui homo mens, qui ratio, qui vis, qui potestas humanus efficio non possum, sum certe is (*neut.*), qui ille efficio, homo bonus; atqui res cœlestis, omnisque is qui sum ordo sempiternus, ab homo conficio non possum: sum igitur is, qui ille conficio homo bonus, is autem quis potius dico (*perf. subj.*) quam Deus?

Of all things by which any profit is acquired, nothing is better than agriculture, nothing more advantageous, nothing more pleasing, nothing more worthy of a man who is free.

Since God has given you a soul, than which nothing is more excellent, more divine, will you so degrade and demean yourself as to think there is no difference between you and a brute?

*Rule 43, p. 74.*

They seem to give good advice who admonish us that the more exalted we are the more humbly we should behave.

Let us observe the employments of the mind, the view of which is clearer; which by that in which they are the more exalted, give more evident proofs of nature.

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VERBS.

*Rule 44, p. 74.*

He seemed to be serious without arrogance, and diffident without indolence.

You ought to love me, not my fortune, if we are to be true friends.

This city was formerly so strong and powerful, that it could support the negligence of the senate, or even the injuries of its citizens: now it cannot.

Those who desire the valuable applause of good men, which alone can be called true glory, ought to endeavour after ease and pleasure for others, not for themselves.

No one despises or hates or avoids pleasure itself, because it is pleasure; but because great pains attend those who know not how to follow pleasure with reason.

In children, nature is reflected as in mirrors: how great their zeal when disputing! how transported are they with joy when they have been victorious! how ashamed when conquered! how unwilling to be blamed! how eager to be praised! what pains do they not endure that they may be the chiefs of their fellows! how well they remember those who use them kindly! what desire of returning a favour! and in every very clever disposition these feelings chiefly appear.

Omnis res, ex qui aliquis acquirō, nihil sum agricultura bonus, nihil uber, nihil dulcis, nihil homo liber dignus.

Tu, cum tu Deus do animus, qui nihil sum præstans, neque divinus, sic tu ipse abjicio, atque prosterno, ut nihil inter tu atque quadrupes aliquis (*bestia*) puto intersum?

43. *Tanto, Quanto, Hoc, Eo, &c.*

Recte præcipio videor, qui moneo ut, quantus superior sum (110), tantus ego gero submissè.

Video animus pars, qui sum aspectus illustris; qui quo sum excelsus, eo do clarus indicium natura.

VERBA.

44. *Verba Substantiva, &c.*

Sine arrogantia gravis sum videor (*imperf.*), et sine segnitia verecundus.

Ego ipse amo (35) oportet, non meus (*pl.*), si verus amicus futurus sum.

Sum quondam ita firmus hic civitas, et valens, ut negligentia senatus, vel etiam injuria civis fero possum: jam non possum.

Qui bonus fama bonus, qui solus verè gloria nominor possum, expeto, alius otium quæro debeo et voluptas, non sui.

Nemo ipse voluptas quia voluptas sum aspernor, aut odi aut fugio; sed quia consequor magnus dolor is qui ratio voluptas sequor nescio.

In puer, ut in speculum, natura cerno: quantus studium (*pt.*) decertans sum! ut ille effero lætitia, cum vinco! ut pudet victus! ut sui accuso nolo! quam cupio laudo! qui ille labor non perfero, ut æqualis princeps sum! qui memoria sum in hic bene merens! qui refferendus gratia cupiditas! atque in optimus quisque indoles maximè appareo.

*Rule 45, p. 74.*

I defended the commonwealth when I was a young man;  
I will not desert it now that I am old.

*Rule 46, p. 76.*

I will not only say in this place where it is very easy to be said, but even in the senate, that I will be a popular consul.

Is there anything, my Cicero, which I should prefer more than that you should be as learned as possible? But a true and wise magnanimity of soul deems that honourable which has been founded on deeds, not on fame, and chooses rather that it should be than appear great.

Indeed I am very happy that I am one on whom, though you wish to 'do it, you could throw no reproach that would not fall on the greatest part of the citizens.

I would fain know from you, why those who come out of the municipal towns seem to you to be strangers. As a field, though fertile, cannot be fruitful without culture, so cannot the mind without learning; for each without the other is insufficient: but the culture of the mind is philosophy.

*Rule 47, p. 76.*

All good men respect equity and justice on their own account, nor is it consistent with the character of a good man to love that which is not lovely in itself.

It is the duty of a young man to revere his seniors, and to select the best and most esteemed of them, on whose advice and authority he may depend: for the inexperience of early youth should be fixed and governed by the experience of age.

It is the duty of a good consul not only to see what is doing, but also to "foresee what is going to happen.

That is the business of a keen disputant, not to discern what every one may say, but what ought to be said to every one.

This is the criterion of a complete orator, to seem a complete orator to the people.

It is the part of a wise man to resolve beforehand that whatever may happen to man ought to be borne with temper.

45. *Item Omnia fere Verba, &c.*

Defendo res-publica adulescens; non desero senex.

46. *Infinitivum quoque, &c.*

Ego non solùm hic in locus dico, ubi sum is dico facilis, sed in ipse senatus, popularis ego futurus sum consul.

An sum, meus Cicero, qui ego malo quàm tu quàm doctus sum?

Verus autem et sapiens animus magnitudo, honestus ille in factum (*plur.*) positus, non in gloria, judico (*sing.*) princepsque sui sum malo quam videor.

Equidem vehementer lætor, is sum ego, in qui (116, 2) tu, cum cupio, nullus contumelia jacio possum (*perf. subj.*), qui non ad magnus pars civis convenio.

Scio ex tu pervolo (86) quamobrem, qui ex municipium venio, peregrinus tu sum videor.

Ut ager, quamvis fertilis, sine cultura fructuosus sum non possum, sic sine doctrina animus; ita sum uterque res sine alter debilis: cultura autem animus philosophia sum.

47. *Sum Genitivum postulat, &c.*

Omnis vir bonus ipse æquitas et jus ipse amo, nec sum vir bonus diligo qui per sui non sum (116, *Obs.*) diligendus.

Sum adolescens majores natu vereor, ex que hic deligo bonus (*pl.*) et probatus, qui consilium atque auctoritas nitor; iniens enim ætas inscitia senex constituendus et regendus prudentia sum.

Sum bonus consul non solùm video quis ago, verum etiam provideo quis futurus sum.

Acutè disputans ille sum, non quis quisque dico, sed quis quisque dicendus sum, video.

Is ipse sum summus orator, summus orator populus videor.

Sum sapiens, quisquis homo accido possum, is præmeditor ferendus modicè sum.

I deny that it is his business, who estimates the greatest evil by pain, to make mention of virtue.

It is becoming your wisdom and greatness of mind to consider that all your honour and dignity have been founded on your virtue.

It is the mark of a firm mind and great constancy, so to bear those things which seem displeasing, that in nothing you swerve from the state of nature, in nothing from the dignity of a wise man.

It is agreed upon by all men, not only the learned but also the unlearned, that it is the part of brave, magnanimous, and patient men, to submit to pain with patience.

It is the character of a great genius to anticipate by consideration future (events), and somewhat beforehand to determine what may happen on either side, and what is to be done when any thing shall have occurred; nor to give occasion at any time that it should be said, "I had not thought of it."

No one, Cæsar, possesses such a flow of genius, no one such strength, such power of speaking or writing which can—I say not illustrate, but—relate your actions.

There is nothing so much the mark of a narrow and little mind as to love riches; nothing is more generous and magnificent than to despise money, if you have it not; and, if you have it, to bestow it in beneficence and liberality.

As it is to be supposed that Athens and Lacedæmon were built for the Athenians and Lacedæmonians, and all the things which are in those cities are rightly said to belong to those inhabitants, so whatsoever things there are in the whole world are to be supposed to belong to men.

*Rule 48, p. 76.*

As to your inviting me back to my ancient mode of life, it was indeed once my duty to lament the state of public affairs, which I did, but more calmly, for there was where I could repose myself: but now I evidently cannot cultivate that life or course of living; nor in this do I think that I ought to mind what may seem good to others: my own conscience is of more value to me than the talk of all mankind.

Nego is sum, qui dolor summus malus metior (116, *Obs.*), mentio facio virtus.

Tuus sapientia magnitudoque animus sum omnis amplitudo et dignitas tuus in virtus tuus positus (*sing.*) existimo.

Is qui videor acerbus ita fero, ut nihil a status natura discedo (*sing.*), nihil a dignitas sapiens, robustus animus sum magnusque constantia.

Inter omnis hic consto, nec doctus homo solūm, sed etiam indoctus, vir sum fortis, et magnanimus, et patiens, toleranter dolor patior.

Ingenium magnus sum præcipio cogitatio futurus, et aliquanto antè constituo quis accido possum in uterque pars (*acc.*), et quis agendus sum cūm quis evenio; nec committo, ut aliquando dicendus sum, "non puto."

Nullus (*gen.*) tantus sum flumen ingenium, nullus dico aut scribo tantus vis, tantus copia, qui (115) dico exorno, sed enarro, Caius Cæsar, res tuus gestus possum.

Nihil sum tam angustus animus, tamque parvus, quāmo divitiæ; nihil honestus, magnificusque, quam pecunia contemno, si non habeo; si habeo, ad beneficentia liberalitasque confero.

Ut Athenæ et Lacedæmon Atheniensis Lacedæmoniusque causa putandus sum condor (*perf. infin.*), omnisque qui sum in hic urbs, is populus rectè sum dico; sic quicumque sum in omnis mundus, homo putandus sum.

#### 48. *Excipiuntur hi Nominativi, &c.*

Quòd ego ad consuetudo revoco, sum meus quidem jampridem res-publica lugeo, qui facio, sed mitè; sum (*imperf.*) enim ubi acquiesco: nunc planè nec ego victus nec vita ille colo possum; nec in is res quis alius videor, ego puto curandus: meus ego conscientia plus sūm quam omnis sermo.



*Rule 49, p. 78.*

If a freedman of Lentulus or Gellius has condemned (83\*) any one for theft, that person, all his reputation being lost, will never recover that part of his character; but those whom Gellius and Lentulus themselves, both censors, and men of the highest estimation and wisdom, noted on a charge of theft and bribery,—they not only have returned again into the senate, but have been acquitted in the courts of those very crimes.

Cælius would never have been so mad as to accuse another of bribery, if he had disgraced himself with that crime to such an immense degree.

*Rule 50, p. 78.*

On the very day, on which I write these things, Drusus has been acquitted of the charge of collusion by the tribunes of the treasury, on the whole, by four sentences [i. e. by a majority of four votes], though the senators and knights had condemned him.

*Rule 51, p. 78.*

No one, Dolabella, can now pity either you or your children, whom you have left in want and solitude.

*Rule 52, p. 78.*

It is peculiar to Folly to discern the faults of others; and to forget her own.

If you should pay no credit to Gabinus's defence, have you even forgotten your own accusation?

Those who are about to govern the state should by all means observe two maxims of Plato's: the one, that they should so maintain the interests of the citizens, that they should refer whatever they do to that, forgetful of their own advantages; the other, that they attend to the entire system of the state, that while they preserve one part, they may not neglect the others.

He certainly shall recognise and shall remember his own crimes with some pain.

We prolonged the conversation to a late hour, whilst the old man (Massinissa) spoke of nothing but of Africanus, and told us not only of all his actions, but even of his sayings.

49. *Verba Accusandi, &c.*

Si quis Lentulus aut Gellius libertus furtum condemno (*fut.*), is, omnis ornamentum (*plur.*) amissus, nunquam ille honestas suus pars recupero; qui autem ipse Gellius et Lentulus, duo censor, clarus vir sapientisque homo, furtum et captus pecunia (*pl.*) nomen noto, is non modo in senatus redeo, sed etiam ille ipse res (*gen.*) iudicium (*pl.*) absolvor.

Nunquam tam Caelius amens sum, ut, si sui iste infinitus ambitus commaculo, ambitus alter accuso.

50. *Vertitur hic Genitivus, &c.*

Qui dies hic scribo (*perf.*) Drusus sum (*imperf.*) de prævaricatio a tribunus ærarius absolutus, in summa, quatuor sententia, cum senator et eques damno.

51. *Satago, Misereor, &c.*

Nemo jam Dolabella, neque tu neque tuus liberi, qui tu miser in egestas atque in solitudo relinquo, misereor possum.

52. *Reminiscor, Obliviscor, &c.*

Proprius sum stultitia alius vitium cerno, obliviscor suus.

Si defensio Gabinius fides non habeo, obliviscorne etiam accusatio tuus?

Omnino qui res-publica præfuturus sum, duo Plato præceptum teneo: unus, ut utilitas (*sing.*) civis sic tueor, ut quicumque ago, ad is refero, oblitus commodum suus; alter, ut totus corpus res publica curo, ne dum pars aliquis tueor (*indic.*), reliquus deseror.

Ipse certe agnosco, et cum aliquis dolor flagitium suus recordor.

Sermo in multum nox produco, cum senex nihil nisi de Africanus loquor, omnisque is non factum solum, sed etiam dictum (*acc.*) memini.

*Rule 53, p. 80.*

I must wish for ease, which those who possess the supreme power seem about to allow, if certain persons would more patiently submit to their power.

We are by nature very desirous of honour, of which if we have seen, as it were, some glimpse, there is nothing we are not ready to do, and to suffer, in order to obtain it.

As Regulus is to be commended for observing his oath, so those ten persons, whom after the battle of Cannæ Annibal sent to the senate, being sworn that they would return into those camps which the Carthaginians had in possession, if they should not obtain the redemption of the captives, if they did not return,<sup>1</sup> were censurable.

*Rule 54, p. 80.*

Antipater, the friend of Crassus, imparted to history a more elevated style.

Philosophy heals the mind, takes away vain inquietudes, frees it from passions, drives away apprehensions.

I hope that you excuse me, if I have not feared those things which you judge never ought to be feared.

How, can it be proved that the mind cannot cure itself, since it is the mind which has found out the very medicine for the body?

If you impute, in any part of my life, this character to me, Torquatus, in consequence of my actions, you are greatly mistaken.

The husbandman, though he is old, hesitates not to reply to him who inquires for whom he sows, "For the immortal gods, who not only intended me to receive these things from my ancestors, but also to deliver them to posterity."

Let us see how powerful are the remedies which are applied by philosophy to the diseases of the mind: for there is certainly some medicine; nor has nature been so unkind and so unfriendly to mankind, that it hath invented so many things salutary for their bodies, not one for their minds.

*Rule 55, p. 80.*

When they had agreed to this,<sup>2</sup> we then sat down on a little green near Plato's statue.

<sup>1</sup> Whether they *did* or *not*, or some did, and others not, being uncertain.

<sup>2</sup> *Say*, 'when the same thing had pleased them.'

53. *Potior aut Genitivo, &c.*

Otium ego (*pl.*) exoptandus sum, qui is qui potior res (*gen. pl.*) præstaturus videor, si quidam homo patienter is potentia fero possum (*fut. perf.*).

Sum natura studiosus honestas, qui si quasi lumen aliquis adspicio, nihil sum qui (112), ut is (*ab*) potior, non paro et fero et perpetior.

Ut laudandus Regulus in conservo jusjurandum, sic decem ille, qui post Cannensis pugna juratus ad senatus mitto Annibal, sui in castra rediturus is, qui (*gen.*) potitus sum Poenus, nisi de redimendus captivus impetro (*pluperf. subj.*), si non redeo (*perf. in.*), vituperandus.

54. *Omnia Verba acquisitivè, &c.*

Addo historia major sonus vox Crassus familiaris, Antipater.

Philosophia medeor animus (*pl.*), inanis sollicitudo detraho, cupiditas libero, pello timor.

Spero tu ego ignosco, si is non timeo, qui ne tu quidem unquam timendus duco (*sing.*).

Qui probo possum, ut sui medeor animus non possam, cum ipse medicina corpus animus invenio?

Illic ego tu si, propter res meus gestus, impono in omnis vita meus persona, Torquatus, vehementer erro (*sing.*).

Nec dubito agricola, quamvis senex, quaero, "qui sero?" respondeo, "Dii immortalis, qui ego non accipio modò hic a majores volo, sed etiam posterus prodo."

Video quantus sum qui a philosophia remedium morbus animus adhibeo: sum enim quidam medicina certè; nec tam sum homo genus infensus, atque inimicus natura, ut corpus tot res salutaris, animus nullus invenio.

55. *Imprimis Verba significantia, &c.*

Cum idem placeo ille, tum in pratulum, propter Plato statua, consido.

Those who hurt some, that they may be liberal to others, are guilty of the same injustice as if they applied another's property to their own use.

If you assist any one for your own sake, it is not to be considered a benefit, but a loan; nor do thanks seem owing to him who has accommodated another for his own interest.

Do you yourself look into your own mind, and examining it with all consideration, scrutinize yourself, whether you would choose rather to spend in tranquillity all your life, without the fear of pain, enjoying perpetual pleasures; or, while you deserved the best possible of mankind, while you were bringing assistance and safety to the indigent, to endure even the labours of Hercules.

There is no vice more foul than avarice, particularly in nobles administering the public affairs; for to make a traffic of the state is not only shameful but wicked; yet those who are at the head of a government can by no means more easily conciliate the affection of the people than by moderation and economy.

*Rule 56, p. 82.*

Of all those things, which nature or fortune has bestowed on me, I have nothing that I can compare with the friendship of Scipio.

The soul of man, deduced from the supreme intelligence, can be compared with nothing else (if it is lawful so to speak) than with God himself.

Such, Conscript Fathers, is the nature of things, that the man who has acquired a sense of true glory, who has felt that he is esteemed by the senate, the equestrian order, and the whole Roman people, as a valuable citizen, and useful to the state, judges nothing ought to be compared with that honour.

Aristotle tells us, that upon the river Hypanis, which runs out of part of Europe into the sea, there are little animals produced which live (105) only one day: such of those who die at the eighth hour, die at an advanced period of life; but those at sunset, worn out with old age. Compare our longest life with eternity, and we shall be found in a manner as short-lived as these little animals.

Qui alius noceo ut in alius liberalis sum, in idem sum injustitia, ut si in suus res alienus converto (*pres. subj.*).

Si tuus ob causa quisquam commodo (*sing.*), non ille beneficium habendus sum, sed fœneratiô; nec gratia (*sing.*) debeo videor is, qui suus ob causa commodo (116. *Obs.*).

Tute (*sing.*) introspectio in mens tuus ipse, isque omnis cogitatio pertractans, percunctor ipse tu, perpetuus ne malo voluptas perfruens, in tranquillitas dego omnis ætas sine dolor metus: an, cùm de omnis gens optimè mereor, cùm opis indigens salusque fero, vel Hercules perpetior ærumna.

Nullus vitium sum teter quam avaritia, præsertim in princeps res-publica gubernans: habeo enim quæstus res-publica non modo turpis sum, sed sceleratus etiam; nullus autem res concilio facilè benevolentia multitudo possum is qui res-publica præsum, quam abstinencia et continentia.

#### 56. *Verba Comparandi, &c.*

Ex omnis res, qui ego aut natura aut fortuna tribuo, nihil habeo, qui cum amicitia Scipio possum comparo.

Humanus animus, decerptus ex mens divinus, cum alius nullus, nisi cum ipse Deus, si hic fas sum dico (*supine*), comparo possum.

Is natura res sum, P. C., ut qui sensus verus gloria capio (*subj.*), quique sui ab senatus, ab eques, populusque Romanus universus sehtio civis carus habeor, salutarisque res-publica, nihil cum hic gloria comparandus puto.

Apud Hypanis fluvius, qui ab Europa pars in pontus inflo, Aristoteles ait bestiola quidam nascor, qui unus dies vivo: ex hic igitur, hora octavus qui (*sing.*) morior (*perf.*), propectus ætas morior; qui verò occidens sol, decrepitus. Confero noster longus ætas cum æternitas, in idem propemodum brevitats, qui ille bestiola, reperio.

*Rule 57, p. 82.*

Short is the life which has been allotted to us by nature ; but the memory of a well-spent life is eternal.

He applied great part of that money to his own use ; and returned the woman just what little he thought fit.

In nothing do men approach nearer to the gods than in giving happiness to mankind.

Many persons perversely require to have a friend such as they themselves cannot be ; and what things they bestow not on their friends, these they expect from them.

You have obliged me very much by sending<sup>1</sup> me Serrapion's book, of which (as I may venture to say between ourselves) I scarcely indeed understand the thousandth part : I have ordered that ready money should be paid to you for it.

I fear lest nature, when it had given us infirm bodies, and had added to them incurable diseases and intolerable pains, should have given us also minds corresponding to the pains of the body.

I write to you less frequently, because I don't know for certain where you are, or where you will be : however, I thought that this letter should be given to this man, whom I know not, because he seemed about to visit you.

The family and the name of the Bruti have been bestowed on the state, as it were by the favour and the munificence of the immortal gods, to establish or restore the liberty of the Roman people.

If you have given a sword to a little boy, or a feeble weak old man, he can injure none by his own strength ; but if it shall touch the naked body of even a very strong man, he may be wounded by the very edge and powers of the steel.

Pætus, as I wrote to you before, has made me a present of all the books which his brother had left.

Many and weighty speculations are revolved, O Romans, in my mind, which afford no share of daily or of nightly repose.

Nature has furnished such an abundant plenty of things for the conveniences and use of man, that those things which are produced seem to have been designedly given to us, not to have sprung by chance.

We see many pensioners from Africa, Sicily, Sardinia, and the other provinces, presented with the freedom of the city.

<sup>1</sup> Say: that you have sent me (*indic.*).

57. *Verba Dandi et Reddendi, &c.*

Brevis a natura ego vita do ; at memoria benè redditus vita sempiternus.

Ex ille pecunia magnus pars ad sui verto, mulier reddo quantulus (*neut.*) videor (*imperson. perf.*).

Homo ad deus nullus res propè accedo, quàm salus homo do. •

Plerique perversè amicus habeo talis volo, qualis (*pl.*) ipse sum non possum ; quique (*plur.*) ipse non tribuo amicus, hic ab is desidero. •

Facio ego pergratus, quòd Serapion liber ad ego mitto, ex qui quidem ego (qui inter ego licet dico) millesimus pars vix intelligo ; pro is tu præsens pecunia solvo impero.

Vereor ne natura, cùm corpus ego infirmus do, isque et morbus insanabilis et dolor intolerabilis adjungo, animus quoque do corpus (*pl.*) dolor congruo.

Ego ad tu propterea minus sæpè scribo, quòd certas non habeo ubi sum, aut ubi futurus sum ; hic tamen nescio quis, quòd videor, is tu visurus sum, puto dandus sum literæ.

Sum enim, quasi deus immortalis beneficium et munus, datus (*sing.*) res-publica Brutus genus et nomen, ad libertas populus Romanus vel constituendus, vel recuperandus.

Si gladius parvus puer, aut si imbeeillus senex aut debilis do, ipse impetus suus nemo noceo ; sin ad nudus vel fortis vir corpus accedo, possum acies ipse et ferrum vis vulnero. •

Pætus, ut antea ad tu scribo, omnis liber, qui frater suus relinquo (*plurperf. sub.*), ego dono.

Versor, Quirites, in animus meus multus et gravis cogitatio, qui ego nullus pars neque diurnus neque nocturnus quies impertio. •

Ad homo commoditas (*pl.*) et usus (*pl.*) tantus res ubertas natura largior, ut is, qui gigno, dono consulto ego, non fortuitò nascor videor. •

Stipendiarius ex Africa, Sicilia, Sardinia, cæterus que provincia multus, civitas (*abl.*) dono video.



He restored me when I was wounded; he presented me with plunder.

The inhabitants of Tarentum, and Rhégium, and Naples presented him with the freedom of their city and other rewards; and all persons who were able to judge concerning genius esteemed him worthy of their acquaintance and friendship.

*Rule 58, p. 82.*

Then, if you please, say that you have lived long enough, when you have paid (83\*) what you owe to your country.

What do we promise? what to our armies? much better and greater things: we promise liberty, laws, rights, courts of justice, the empire of the world, honour, peace, repose.

I began to wish that Trebatius was expecting from you those things which he might have hoped for from me; and indeed I have not less fully assured him of your good will, than I had been accustomed to promise concerning my own.

As to what you say, Cassius, that I owe no more to Plancius than to all good men, because my safety was equally dear to them, I do admit that I am a debtor to all good men; but even those good men and citizens to whom I am indebted, said, when the *comitia* were held for choosing *ædiles*, that they owed something to Plancius on my account.

There are certain duties which are owed to some persons more than others: as you would sooner assist your neighbour in getting in his harvest than your brother or acquaintance: but in a law-suit you would plead for your relation and acquaintance before your neighbour.

*Rule 59, p. 82.*

At that time senators, and those too old men, lived in the country, for, Q. Cincinnatus was told, while he was at the plough, that he was appointed dictator.

When he had put an end to all wars, both by sea and land, yet he demanded a fleet from those very states.

As to what you advise me of accommodating my looks and my discourse to the times, although it is difficult, I would command myself, if I could think my interest anything concerned therein.

\* Since he could *not* think, the *imperf. subj.* is to be used in both clauses (93).

Ego saucius recreo; ego præda (*abl.*) dono.

Hic et Tarentinus, et Rheginus, et Neapolitanus, civitas (*abl.*) cæterque præmium dono; et omnis, qui aliquis de ingenium (*pl.*) possunt judico, cognitio atque hospitium dignus existimo.

• 58. • *Verba Promittendi, &c.*

Tum tu, si volo (*fut.*), cum patria, qui debeo, solvo, satis diu vivo dico.

Quis ego? noster exercitus quis polliceor? multò bonus atque magnus: libertas, lex, jus, judicium, imperium orbis terra, dignitas, pax, otium, polliceor.

Cæpi volo is Trebatius expecto a tu, qui spero a ego; neque meherculè minus is prolixè de tuus voluntas promitto, quàm sum solitus de meus polliceor.

Qui aio, Cassius, non plus ego Plancius debeo, quam bonus omnis, quòd is æquè meus salus carus sum (105); ego ego debeo bonus omnis fateor: sed etiam hic qui ego debeo, bonus vir et civis, ædilitius comitia aliquis sui meus nomen debeo Plancius dico.

Sunt quidam officium, qui alius magis quam alius debeo; ut vicinus (*accus.*) citò adjuvo (*perf. subj.*), in fructus percipiendus, quàm aut frater, aut familiaris; at, si lis in iudicium sum, propinquus potius et amicus quàm vicinus defendo (*perf. subj.*).

59. *Verba Imperandi, &c.*

In ager (*pl.*) sum tum senator et idem senex, siquidem arans Q. Cincinnatus nunciatus sum, is dictator sum factus.

Cum omnis jam bellum terra mareque conficio, classis tamen idem iste civitas impero.

Qui ego moneo de vultus et oratio ad tempus (*sing.*) accommodandus, etsi difficilis sum, tamen impero ego, si meus quisquam intersum puto.

*Rule 60, p. 84.*

To whom indeed he would never have surrendered himself, if he had not confidence in his own cause.

When any one has once perjured himself, he ought not to be trusted (58, 59) afterwards, even though he should swear by many gods.

He himself confesses that he was mad, because he trusted his own and the money of his friends to the king, at so great hazard of his own fortune.

Wherefore apply with all your mind and zeal to that purpose which you have already employed, to love and protect by all means those whom the senate and Roman people have committed and intrusted to your integrity and power, and to desire that they may be as happy as possible. Now if chance had appointed you to the government of Africans, Spaniards, or Gauls, fierce and barbarous nations, yet it would be incumbent upon your humanity to consult their advantage and profit, and to attend to their well-being. But since we preside over that class of men in which humanity not only exists, but also from which it is supposed to have passed to others, certainly we ought to impart it to those chiefly from whom we have received it.

*Rule 61, p. 84.*

I will then obey your desire, and speak, if I can, like a rhetorician.

What else is it, like the giants, to war against the gods, but to resist nature?

Art thou he who, in disputing, followed not thine own opinion, but submittedst to the authority of others?

Let us love our country, obey the senate, consult the interest of good men, neglect present advantages, think that best which shall be most proper, hope for what we desire, but bear what shall have happened.

Regard therefore those judges also, who will pass sentence on you after the revolution of many ages; and indeed I know not if not with more integrity than we do: for they will judge without love, without affection, and, on the other hand, without hatred and envy.

Would (93) any one pay a sufficient regard to decency,

60. *Verba Fidendi, &c.*

Qui nunquam sui profectò trado (96\*) nisi causa suus confido.

Ubi semel quis pejero, is credo postea, etiam si per plus deus juro, non oportet.

Ipse etiam insano sui confiteor, quòd suus, quòd pecunia amicus rex credo (105), cum tantus fortuna (*pl.*) suus periculum.

Quapropter incumbo totus animus, et studium omnis in is ratio qui adhuc utor (*sing.*), ut is, qui tuus fides potestasque senatus populusque Romanus committo (*sing.*) et credo, diligo (*pres. subj.*) et omnis ratio tueor, ut sum quàm beatus volo. Quòd si tu sors Afer, aut Hispanus, aut Gallus præficio, immanis ac barbarus natio, tamen sum humanitas tuus consulo is commodum, et utilitas salusque servio. Cum verò is genus homo præsum, non modò, in qui ipse sum, sed etiam a qui ad alius pervenio (*perf.*) puto humanitas; certè is is potissimùm tribuo debeo, a qui accipio.

61. *Verba Obsequendi, &c.*

Obsequor igitur voluntas tuus, dicoque, si possum (*fut.*), rhetoricè.

Quis sum alius, gigas modus, bello cum dii, nisi natara repugno?

Au tu is sum, qui (116) in disputo non tuus judicium sequor, sed auctoritas alius pareo?

Amo patria, pareo senatus, consulo bonus, præseps fructus negligo, is sum bonus puto qui sum rectus, spero qui volo, sed qui accido, fero.

Servio (*sing.*) igitur is etiam judea, qui multus post seculum (*abl.*) de tu judico, et quidem haud scio an incorruptiùs quam ego; nam et sine amor, et sine cupiditas, et rursus sine odium, et sine invidia judico.

Satisne ergo pudor consulo, si quis sine testis libido (*sing.*).

who should indulge his passions in private ; or is there not something flagitious in itself, although it is accompanied by no infamy ?

Law is nothing but right reason, derived from the divine spirit of the gods, commanding what is honourable, forbidding the contrary. This law then Cassius obeyed when he went into Syria.

Nothing is superior to God : it is necessary therefore, that the world is governed by him. God then is obedient and subservient to no part of nature ; therefore he himself governs all nature.

*Rule 62, p. 84.*

They sometimes threatened even those who were quiet, and said they must consider not what any one had thought, but where he had been.

When Lysimachus threatened Theodorus with the gallows (p. 84), "I pray you," said he, "threaten those, your purple coats, with these terrible things : it makes no difference to Theodorus whether he rots in the ground or above it."

*Rule 63, p. 86.*

You will hear what things are going on from Pollio, who was not only concerned in all your affairs, but took the lead in them.

Men were created for the sake of men, that they might be mutually serviceable to each other : in this we ought to follow nature as our guide, to bring our general benefits into the common stock, and by an interchange of good offices, by giving, by receiving, bind close the society of men with men.

Reason itself, indeed, inclines me, reflecting awhile, chiefly to this opinion, that I should think that wisdom without eloquence is of little service to states, but that eloquence without wisdom is generally very hurtful, and never serviceable.

The authority of those who profess themselves teachers, is in general hurtful to those who desire to learn : for they cease to consult their own judgment ; they take that for granted which they perceive to have been determined by him whom they approve of. Nor, truly, am I accustomed to approve of that which we have heard concerning the Pythagoreans, whom, if they affirmed anything in debating, they report to have been wont,

pareo? an sum aliquis (*sing.*) per sui ipse flagitiosus, etiam si nullus comitor infamia?

Sum lex nihil aliud, nisi rectus et a numen Deus tractus ratio, impero honestus, prohibeo contrarius. Hic igitur lex pareo Cassius, cum in Syria proficiscor.

Nihil sum præstans Deus; ab is igitur necesse sum mundus rego; nullus igitur sum natura obediens aut subjectus Deus; omnis ergo rego ipse natura.

### 62. *Verba Minandi, &c.*

Interdum etiam otiosus minor (*imperf.*), nec, quis quisque sentio, sed ubi sum, cogitandus sum dico.

Theodorus, cum Lysimachus crux minor, "Iste quæso," inquam, "iste horribilis minitor, purpuratus tuus; Theodorus quidem nihil intersum humusne apud sublimè putresco."

### 63. *Sum cum Compositis, &c.*

Qui (*plur.*) gero accipio ex Pollio, qui omnis negotium non intersum solùm, sed præsum.

Homo homo causa genero, ut ipse inter sui alius alius prosum possum: in hic natura debeo dux sequor, communis utilitas in medium affero, mutatio officium, do, accipio, devincio homo inter homo societas.

Ac ego quidem diù cogitans, ratio ipse in hic potissimum sententia duco, ut existimo, sapientia sine eloquentia parùm prosum civitas, eloquentia verò sine sapientia nimium obsum plerumque, prosum nunquam.

Obsum plerumque is qui disco volo, auctoritas is qui sui doceo profiteor: desino enim suus iudicium adhibeo; is habeo ratus, qui ab is, qui probó, iudicatus video. Nec verò probó soleo is, qui de Pythagoreus accipio, qui fero, si quis affirmo in disputo, cum ex is quæro

when they were questioned "why it was so," to answer, "He hath said it;" now this He was Pythagoras.

*Rule 64, p. 86.*

Mankind seem to me to excel the brute creation chiefly in this, that they can speak.

He entreated Q. Seius to sell him his house; when he refused that, he threatened that he would obstruct his lights.

It is usual with him, in his discourses, to prefer the pleasures of the belly to the gratification of the eyes and ears. Here I said, "It is neither my intention in this place, nor is it necessary, to praise eloquence, and to show how great is its power, or what consequence it gives those who have acquired it."

I said, that I would accommodate my decrees of that sort to the city edicts; as yet, therefore, I attend to and satisfy all men.

Who first gave names to all things? Who collected men when they were dispersed, and called them to social life? Or who marked out with a few letters the sounds of the voice, which seemed infinite? Or who has noted the course, the retrograde motions, or the stoppings of the wandering stars?

The mind that is completely brave and great is discerned, when it is convinced that a man ought to admire, or wish for, or aim after nothing but what is honourable and graceful; and to submit neither to any man, nor to any agitation of mind, nor to fortune.

It is extremely absurd that vice should be in our own power, and that no one can do wrong without his own assent; and that this should not be the case with virtue, all whose constancy and firmness consists in those things which it has assented to, and which it has approved.

The long date of our friendship, and your very great kindness to me, which has been known to me from your childhood, has induced me that I should write those things to you which I judged to be conducive to your safety, and thought to be not inconsistent with your dignity.

I dare not say whom I should prefer to this person; Virtue herself shall speak for me; nor has she hesitated to prefer to this your happy man Marcus Regulus, whom Virtue proclaims to have been happier than Thorius drinking on a bed of roses; since of his own accord, compelled by no authority, in consequence of

“quare ita sum,” respondeo solitus, “Ipse dico;”  
Ipse autem sum Pythagoras.

64. *Dativum fernè regunt Verba, &c.* •

Ego quidem videor homo hic res maximè bestia præsto,  
quod loquor possum.

Contendo a Q. Seius, ut sui domus vendo; cùm ille is  
nego, sui lumen is sum obstructurus minor.

Soleo enim in disputatio suus, oculus et auris delectatio  
abdomen voluptas antefero.

Hic ego, laudo eloquentia, et quantus vis sum is expromo,  
quantusque is qui sum is consecutus dignitas affero,  
neque propositum ego (*pl.*) sum hic locus, neque  
necessarius.

Dico ego de is genus meus decretum ad edictum urba-  
nus accommodaturus; itaque curo et satisfacio ad-  
huc omnis.

Qui primus omnis res impono nomen? Aut qui dissipo  
homo congreco, et ad societas vita (*gen.*) convoco?  
Aut qui sonus vox, qui infinitus videor (*imperf.*),  
paucus litera nota termino? aut qui errans stella  
cursus, regressio, institio noto?

Omninò fortis animus et magnus cerno, cùm persuasus  
sum (*impers.*) nihil homo, nisi qui honestus decorus-  
que sum, aut admiror, aut opto, aut expeto oportet;  
nullus neque homo, neque perturbatio animus, nec  
fortuna succumbo.

Maximè autem absurdus sum vitium (*pl.*) in ipse sum  
potestas, neque pecco quisquam nisi assensio; hic  
idem in virtus non sum, qui omnis constantia et fir-  
mitas ex is res consto qui assentior, et qui approbo.

Amicitia noster vetustas, et tuus summa erga ego bene-  
volentia, qui ego jam a pueritia tuus cognosco (*pass.*)  
ego hortor, ut is scribo ad tu, qui et salus tuus con-  
duco arbitror (*subj.*), et non alienus sum duco (*subj.*)  
a dignitas.

Ego hic qui antepono non audeo dico; dico pro ego ipse  
Virtus; nec dubito iste vester beatus M. Regulus  
antepono; qui quidem, cùm suus voluntas, nullus vis  
coactus, propter fides qui do hostis, ex patria Carthago



the pledge which he had given to the enemy, he had returned from his own country to Carthage, even at the time when he was tormented with watching and hunger.

*Rule 65, p. 88.*

We ought to take care that our appetites obey reason, that they neither go before it, nor neglect it through indolence or inactivity.

*Rule 66, p. 88.*

You enjoy all things which men can acquire by genius, experience, and application.

Though I had not the opportunity of consulting with you when we were together, yet I desired to have your advice.

Not only he who has received a favour ought to be grateful, but he also who has had an opportunity of receiving it. If I shall have an opportunity of coming to Tusculum before the nones, I shall see you there; if not, I will go on to Cuma, and will let you know first, that the bath may be prepared.

Do you think it possible that I should have what I declare every day on so great a variety of subjects, unless I should improve my mind with learning?

When you shall have examined all things both by reason and sentiment, of all societies there is none more important, none dearer, than that which every one of us hath with the state; our parents are dear, our children are dear, our relations and friends; but of all these our country alone hath united all the endearments, for which what good man would (93) refuse to die, if he were about to benefit it?

*Rule 67, p. 88.*

Indeed, Cato, it will be proper that all this collection be immediately known to our Lucullus; for I had rather that he should be gratified with these books than with any other ornament of his villa; as I am very anxious, though indeed it is your particular duty, that he may be so educated, that he may equal his father, our friend Cæpio, and yourself.

But to me it is no less concern what the government will be after my death, than what it is now.

I will take the greatest care that nothing may be done otherwise than as we desire, and as it ought to be.

revertō, tum ipse, cū vigiliæ et fames crucior, clamo  
virtus beatus sum, quā potans in rosa Thorius.

65. *Sed Præeo pro Vinco, &c.*

Efficiendus sum, ut appetitus ratio obedio, isque neque  
præcurro, neque propter pigritia aut ignavia desero.

66. *Est pro Habeo, &c.*

Tu omnis suppeto, qui consequor ingenium, aut usus  
homo, aut diligentia possum.

Cū coram tucum ego potestas deliberō nō sum, utor  
tamen tuus consilium volo (*perf.*)

Non is solū gratus debeo sum qui accipio beneficium,  
verū etiam is qui potestas accipio sum.

Ego si spatium sum in Tusculanus ante nonæ venio,  
istic tu video; sin minus, persequor in Cumanus, et  
ante tu certior facio, ut lavatio paratus sum.

An tu existimo suppeto ego (*plur.*) possum, qui dico  
quotidie in tantus varietas res, nisi animus noster  
doctrina excolo?

Cū omnis ratio animusque lusto, omnis societas nullus  
sum gravis, nullus carus, quā is qui cum res-publica  
sum unusquisque ego: carus sum parens, carus liberi,  
propinquus, familiaris; sed omnis omnis caritas patria  
unus complector (*perf.*), pro qui quis bonus dubito  
mors oppeto, si is sum profuturus?

67. *Sum cū multis aliis, &c.*

Et quidem, Cato, totus hic copia jam Lucullus noster  
notus sum oportet; nam hic liber is malo, quā re-  
liquus ornatus (*sing.*) villa delector: sum enim ego  
magnus cura, quamquam hic quidem proprius tuus  
munus sum, ut ita erudior, ut et pater, et Cæpio  
noster, et tu respondeo.

Ego autem non parvus cura sum qualis res-publica post  
mors meus futurus sum, quā qualis hodie sum.

Ego sum maximè cura ne quis fio secus quam volo,  
quāque oportet.

After Cæsar's return, what was of greater care to you, than that I should be as intimate with him as possible? I only dare say thus much of myself, that my friendship has been a pleasure rather than a protection to many. I acknowledge your politeness, because you congratulate me upon my daughter and Crassipes: I hope, and wish, that this alliance may be a pleasure to us.

By his generosity, Plancius as yet detains me, having already several times attempted to go into Epirus. A hope has been raised in the man that we may set out together, which circumstance he expects will be a great honour to him.

Can we think that, if it had been attributed to Fabius, a man of the highest rank, as a commendation, that he painted, there would not have been (102) many Polyclætuses and Parrhasiuses, even among us?

It was lately the highest honour to our friend Milo that he checked all the attempts and the madness of Clodius by gladiators hired on account of the state, which was held together by my safety.

He both was in Asia, and to his father, a very brave man, in his dangers a great assistance, in his toils a solace, in his victory a congratulation. And if Asia occasions any suspicion of luxury, the merit is not, never to have seen Asia, but to have lived in Asia with temperance.

I desire to know what you are doing, what you are waiting for, how long you think your absence from us will be; for I would that you should thus assure yourself, that to me, if I should know that it is for your advantage, it is the only consolation by which I can more easily endure you not being with us.

*Rule 68, p. 90.*

That most becomes every one, which is most every one's own: let each one then know his own disposition, and render himself a correct judge of his own faults and good qualities.

Friendship makes prosperity more bright, adversity more supportable.

in proportion as every one refers whatever he does principally to his own advantage, so is he least of all a good man: for where is the beneficent man, if no one acts beneficently for the sake of another? where is that sacred friendship, if the friend himself is not loved on his own account with the whole heart?

Post Cæsar relictus, quis tu magnus cura sum, quàm ut sum ego ille quàm familiaris?

Ego de ego tantum audeo dico, amicitia meus voluptas plus quàm præsidium sum.

Quòd ego de filia et de Crassipes gratulor (*sing.*), agnosco humanitas tuus; speroque, et opto, ego hic conjunctio voluptas forem.

Ego adhuc Plancius liberalitas suus retineo, jam aliquoties conatus eo in Epirus. Spes homo sum injectus possum ego unà discedo, qui res sui magnus honos spero forem.

An censeo, si Fabius, nobilis (*superl.*) homo, laus datus sum. quòd pingo, non multus etiam apud ego futurus Polycletus et Parrhasius sum?

Honor summus nuper noster Milo sum, quòd gladiator emptus res-publica causa, qui salus noster contineo, omnis P. Clodius conatus furorque (*pl.*) comprimo.

Hic et sum in Asia, et vir fortis, parens suus, magnus adjumentum in periculum, solatium in labor, gratulatio in victoria sum. Et si habeo Asia suspicio luxuria quidam, non Asia nunquam video, sed in Asia continenter vivo, laudandus sum.

Scire cupio quis ago (*sing.*), quis expecto, quàm longus iste tuus discessus a ego futurus puto; sic enim tu persuadeo (87) volo, unus ego sum solatium, quare faciliè possum patior tu sum sine ego, si tu sum is emolumentum scio.

### 68. Verba *transitiva*, &c.

Is enim maximè quisque deceo, qui sum quisque maximè suus: suus igitur quisque noscò ingenium, acerque sui et vitium et bonus suus iudex præbeo.

Secundus res splendidus facio amicitia, et adversus levis.

Ut quisque maximè ad suus commodum refero, quicunque ago, ita minimè sum vir bonus: ubi enim beneficus, si nemo alter causa benignè facio? Ubi ille sanctus amicitia, si non ipse amicus per sui amo totus pectus?

I see this to have been the opinion of the wisest men, that law was not invented by the abilities of mankind, nor is it any decree of nations, but something eternal which should govern the whole world : therefore they said, that this original and ultimate law is the mind of the Almighty, either commanding or forbidding all things according to reason.

You bring all these arguments to prove why there are gods ; and, in my opinion, you make a matter by no means doubtful, doubtful by arguing.

Although you see not the mind of man, as you see not God ; yet, as you acknowledge God from his works, so acknowledge the divine power of the mind from the memory of things, invention, and the quickness of motion, and all the beauty of virtue.

*Rule 69, p. 90.*

Was he so foolish as to think the life which that person then lived to be life?

"

*Rule 70, p. 92.*

You require of me the two orations, one of which I did not choose to write out, because I had torn it : the other, that I might not praise a man whom I did not love.

In the first place I shall entreat this of you, that you do not anything unwillingly for my sake.

*Rule 71, p. 92.*

I entreat you, or, if you will allow it, implore you to preserve (23) safe unhappy men, wretched by misfortune, which no one can avoid, rather than by crime.

*Rule 72, p. 92.*

They who gave the model of governments to Greece desired that the bodies of young men should (C. 2) be strengthened by labour.

I will so behave myself in the state, that I may always remember what things I have done, and take care that they may seem to have been done by virtue, not by chance.

On whatever school they are thrown, as by a tempest, to that they cling, as to a rock.

Hic video sapiens sum sententia, lex neque homo ingenium excogitatus, neque scitum aliquis sum populus, sed æternus quidam, qui universus mundus rego; ita princeps lex ille et ultimus mens sum dico, omnis ratio aut cogens, aut vetans Deus.

Afferro (*sing.*) hic omnis argumentum, cur Deus sum; resque, meus sententia minimè dubius, argumtor dubius facio.

Quamvis (132) mens homo non video, ut Deus non video; tamen ut Deus agnosco ex opus is, sic ex memoria res, et inventio, et celeritas motus, omnisque pulchritudo virtus, vis divinus mens agnosco.

69. *Verba Neutra Accusativum, &c.*

Adeone sum stultus, ut ille, qui tum ille vivo (*imperf.*), vita sum arbitror?

70. *Verba Rogandi, Docendi, &c.*

Oratio ego duo postulo, qui alter non libet (*imperf.*) ego scribo, quia abscondo; alter, ne laudo is qui non amo (*imperf.*).

Tu ille primùm rogo, ne quis invitus meus causa facio.

71. *Verba Rogandi interdum, &c.*

Peto a tu, vel si patior, oro, ut homo miser et fortuna, qui vito nemo possum, magis quam culpa calamitosus, conservo incolumis.

72. *Quodvis Verbum admittit Ablativum.*

Ille, qui Græcia forma res-publica do, corpus juvenis firmor labor volo.

Ita ego in res-publica tracto, ut memini semper qui gero, curoque ut is virtus non casus gero videor.

Ad quicumque sum disciplina, quasi tempestas, delatus, ad is, tanquam ad saxum, adhæresco.

We judge of (C. 26) the uneasiness and pain of the body by the mind, but perceive not the disease of the mind by the body.

Then Cotta says, "You attack me with fables, Balbus, but I expect arguments from you."

I say that the universe, and all the parts of the universe, were at first established, and are at all times governed, by the providence of the gods.

Let them measure eloquence by its own powers, not by their own weakness; but now every one praises so much as he hopes he can imitate.

You had indeed been already superior to all other conquerors in the civil war, in equity and mercy, but this day you have gained a victory over yourself.

We see that the whole of life is disquieted by error and ignorance, and that it is wisdom alone which can free us from the violence of the passions, and teach us to bear the injuries of fortune herself with moderation, and can point out all the ways which lead to quiet and tranquillity.

He is such a man, that no business can be so great or difficult, which he cannot direct by his wisdom, protect by his integrity, or accomplish by his courage.

Your letter would have given me great pain, if both reason herself had not already dispersed every uneasiness, and had not my mind grown callous to renewed affliction from a continued despair of all things.

We have excelled all people and nations in piety and religion, and in this wisdom only, that we have perceived that all things are governed and directed by the power of the immortal gods.

I had convinced myself from my youth, both by the precepts and the writings of many, that there is nothing in life greatly worth endeavouring after, except glory and honour.

If the resolutions of this house shall be governed by the nod of the veterans, and all our words and actions shall be referred to their pleasure, death is to be wished for, which to Roman citizens has ever been better than slavery.

How excellent, how divine is the power of speech, which in the first place brings it to pass that we are able to learn those things of which we are ignorant, and to teach those we know to others! In the next place it is by this we advise, by this we persuade, by this we comfort the afflicted.

Corpus gravitas et dolor animus judico, animus morbus corpus non sentio.

Tum Cotta, "Rumor," inquam, "egocum pugno, Balbus, ego autem a tu ratio requiro."

Dico providentia deus mundus et omnis mundus pars, et initium constitutus (*fem.*) sum, et omnis tempus administro.

Eloquentia ipse vis, non imbecillitas suus, metior; nunc enim tantum quisque laudo, quantus sui possum spero imitor.

Cæterus quidem victor bellum civilis, jam ante æquitas et misericordia vinco; hodiernus verò dies tu ipse vinco.

Vita omnis perturbo video error et inscientia; sapientiaque sum solus, qui (117) ego a libido impetus vindico, et ipse fortuna modicè fero doceo injuria, et omnis monstro via qui (116 *Obs.*) ad quies et tranquillitas fero.

Talis sum vir, ut nullus res tantus sum, ac tam difficilis, qui (115) ille non et consilium rego, et integritas tueor, et virtus conficio possum.

Magnus dolor ego afficio tuus litera (*pl.*), nisi jam et ratio ipse depello omnis molestia (*pl.*), et diuturnus desperatio res obduresco animus ad dolor novus.

Pietas, ac religio, atque hic unus sapientia, quòd deus immortalis numen omnis rego gubernoque perspicio, omnis gens (*pl.*) natioque supero.

Multus præceptum multusque litera ego ab adolescentia suadeo, nihil sum in vita magnopere expetendus, nisi laus atque honestas.

Si veteranus nutus mens hic ordo gubernò, omnisque ad is voluntas noster dictum, factum refero, optandas mors sum, qui civis Romanus æmper sum servitus potior.

Eloquor vis quàm sum præclarus quàmque divinus, qui primùm efficio, ut is, qui ignoro, disco, et is, qui scio, alius doceo possum! Deinde hic cohortor, hic persuadeo, hic consolor afflictus.



Nor is there any one who loves, pursues, or wishes to acquire pain merely because it is pain, but because events of such a sort sometimes happen, that he endeavours after (C. 26) some great pleasure by labour and pain.

A spot upon (45) the body is removed either by wetting it with water, or by length of time; a spot upon the mind can neither vanish by time, nor can it be washed off by any streams.

I earnestly entreat you, by your particular and constant regard for the commonwealth, that you would come to me, that by our common advice we may offer relief and assistance to the afflicted state.

Some Epicureans live in such a manner, that their philosophy is confuted by their life; and as other persons are thought to speak better than they act, so these appear to me to act better than they speak.

Who is there so stupid, who, when he surveys the heavens, can think there are no gods? and can suppose that these works, which are framed with intelligence, such that hardly any one can, by any art, trace the order and connexion of their state, are formed by chance?

Do not players on the flute, or those who sound the lute, modulate their songs and tunes according to their own, not the opinion of the vulgar? shall a wise man, who is master of a far superior art, not aim at what is most true, but what the common people please?

If any persons suppose that by affectation and vain ostentation, not only by false words, but also a false face, they can possibly attain lasting glory, they greatly err. True glory strikes root, and is enlarged; all things fictitious fall off quickly like blossoms, nor can anything feigned be possibly lasting.

There are philosophers, and these indeed great and noble, who suppose that the whole universe is directed and governed by the mind and reason of the gods; nor that only, but also that the lives of men are taken care of, and provided for by the same: for they think that fruits and other things which the earth brings forth, the storms and varieties of the seasons, and changes of the air, by which all things which the earth produces being matured vegetate, are given to mankind by the immortal gods.

Neque quisquam sum qui (112) dolor ipse quia dolor sum<sup>1</sup> amo, consector, adipiscor volo; sed quia nonnunquam ejusmodi incido tempus, ut labor et dolor magnus aliquis quæro voluptas.

Corpus labes vel adpersio aqua vel dies numerus tollo; agimus labes nec diuturnitas evanesco, nec amnis ullus eluo possum.

Magnoperè tu hortor, pro tuus singularis perpetuusque studium in res-publica, ut tu ad ego confero, ut communis consilium res-publica afflicto opis atque auxilium fero.

Ita enim vivo Epicureus quidam, ut is vita refello oratio; atque ut cæterus existimo dico benè quam facio, sic hic ego videor facio benè quam dico.

Quis sum tam vecors, qui cùm suspicio (*perf. subj.*) in cælum, Deus sum non sentio? et is qui tantus mens fio, ut vix quisquam ars ullus ordo res (*pl.*) ac necessitudo persequor possum, casus fio puto? ●

An tibicen, isque qui fides utor, suus, non multitudo arbitrium, cantus numerusque moderor; vir sapiens, multò ars major præditus, non quis verus sum, sed quis volo vulgus, exquiro? ●

Si quis simulatio, et inanis ostentatio, et fictus non modò sermo (*sing.*) sed etiam vultus, stabilis sum gloria consequor possum reor, vehementer erro. Verus gloria radix (*pl.*) ago, atque etiam propago; fictus omnis, tanquam flosculus, celeriter decido, nec simulatus possum quisquam sum diuturnus.

Sum philosophus, et hic quidem magnus atque nobilis, qui deus mens atque ratio omnis mundus administro, et rego censeo; neque verò is solùm, sed etiam ab idem vita homo consulo et provideo: nam et fruges, et reliquus qui terra pario, et tempestas, ac tempus varietas, cælumque mutatio, qui omnis, qui terra gigno, maturatus pubesco, a dii immortalis tribuo genus humanus puto.

<sup>1</sup> *Subj.* as being the supposed ground of another person's judgment.

*Rule 73, p. 94.*

They value the Tusculan villa at five hundred thousand sesterces, the Formian estate at two hundred and fifty thousand.

There is no misfortune which does not seem to threaten all from this convulsion of the world, and which I would not at my own private and domestic inconvenience most willingly have averted from the state.

"

*Rule 74, p. 94.*

Some one will say, "What! do you value these things at so great a price?" but I do not value them according to my own opinion and service; but I think they ought to be thus considered by you, at the rate those things are esteemed in the judgment of those who are fond of them; the rate they are accustomed to be sold at.

*Rule 75, p. 94.*

The man, eager and rich, bought it at such price as Pythius chose.

Not what each one can profit us must be considered, but of what value each one is.

Was Verres of so much consequence to you, that you wished his cupidity should be expiated with the blood of innocent persons?

L. Apuleius esteems him so highly, that in services and kindness he has gone beyond that custom of our ancestors which directs that the prætors should be in the place of parents to their quæstors.

They thought that he had considered the death of Clodius of such consequence, that he would quietly abandon his country, after he had satiated his hatred with the blood of his enemy.

Seeing that your dignity and greatness of mind were of more value to you, as they ought to have been, than "the ædileship, do not, since you have that which you have preferred, desire that which you esteemed of less value.

If I could know (93) what you value this at, then I could understand what pains I ought to take about it.

Whether should we value more, the money of Pyrrhus, which he offered to Fabricius, or the self-command of Fabricius, who rejected that money?

73. *Quibusdam Verbis Emendi, &c.*

Tusculanus villa quingenti millia, Formianus (*subaudi fundum*) sestertium aducenti quinquaginta millia æstimo.

Nullus sum acerbitas, qui (112) non omnis, hic orbis terra perturbatio, impendeo videor; qui quidem ego a res-publica, meus privatus et domesticus incommodum (*pl.*) libenter redimo.

74. *Vili, Paulo, Minimo, &c.*

Dico aliquis, "Quis! tu (*pl.*) iste permagnus æstimo?" ego verò ad meus ratio ususque non æstimo; veruntamen a tu ita arbitror specto oportet, quantus hic is iudicium qui studiosus sum hic res, æstimo; quantus veneo soleo.

75. *Excipiuntur hi Genitivi, &c.*

Emo homo, cupidus et locuples, tantus quantus Pythius volo.

Non quantus quisque prosum, sed quantus quisque sum, ponderandus sum.

Verresne tu tantus sum, ut is libido homo innocens sanguis luo volo?

L. Apuleius hic tantus facio, ut mos ille majores, qui præscribo in parens locus quæstor suus prætor sum oportet, officium benevolentiaque supero.

Arbitror (*imperf.*) is tantus mors P. Clodius puto, ut æquus animus patria careo, cum sanguis inimicus expleo odium suus.

Si tu gravitas tuus et magnitudo animus plus sum (*sing.*), sicut sum debeo (*sing.*), quàm ædilitas, nolo, cum habeo is qui malo, desidero is qui minor puto (*perf. subj.*).

Hoc, si quantus tu æstimo scio, tum, quis ego elaborandus sum, scio possum.

Utrum plus æstimo pecunia Pyrrhus, qui Fabricius do (*imperf.*), an continentia Fabricius, qui ille pecunia repudio?

Who then can doubt (since every one is thus to be accounted most rich who possesses what is of most value) that riches consist in virtue? since no possession, no weight of money, is to be esteemed of more value than virtue.

Truly, I have always loved Dionysius, as you know, but I every day esteem him more; and indeed particularly because he loves you, nor does he allow the mention of you to be omitted.

Old age, especially honoured old age, has such authority, that it is of more consequence than all the pleasures of youth; but remember that, in all this discourse, I am speaking in praise of that old age which has been established on the education of youth: for neither grey hairs, nor wrinkles, can all at once procure any respect.

*Rule 76, p. 94.*

I do not in the least regard the Marsian augur, nor the soothsayers, nor the astrologer of the circus, nor the interpreters of dreams.

*Rule 77, p. 96.*

Those persons are regarded with admiration who are thought to excel others in virtue, and to be free both from every disgrace, and also from those vices which others cannot easily resist.

We have pursued this quiet and easy life, which, as it is without honour, may also be without trouble.

Nature herself daily admonishes us how few, how little, how common things she wants.

His words flowed from his tongue sweeter than honey, to which sweetness he wanted no bodily strength.

Let him understand the civil law, which legal pleadings perpetually want; for what is more shameful than to undertake the defence of legal and civil causes, when you are unacquainted with law and civil rights?

In all this affair care is to be taken, first, that your advice may be free from severity; next, that your censure may be free from scurrility.

Why then should riches be desired (91)? I suppose for statues, pictures, and games. If there is any one who is delighted with these, do not poor men enjoy them better than those who abound in them? For there is the greatest plenty of all these things in public, in our city.

Quis igitur (si quidem, ut quisque qui plurimus sum possideo, ita ditissimus habendus sum) dubito, quin in virtus divitiæ sum? quoniam nullus possessio, nullus vis aurum, plusquam virtus, æstimandus sum.

Dionysius semper equidem, ut scio (*sing.*), diligo, sed quptidie plus facio; et meherculè in primis, quòd tu (*sing.*) amo, nec tu mentio intermittor sino.

Habeo senectus, honoratus præsertim, tantus auctoritas, ut is plus sum quàm omnis adolescentia voluptas: sed in omnis oratio, memini (*pl.*), is ego laudo senectus qui fundamentum (*pl.*) adolescentia constituor; non enim canus, non ruga, repentè auctoritas arripio possum.

76. *Flocci, Nauci, Nihili, &c.*

Non habeo naucus Marsus augur, non haruspex, non de circus astrologus, non interpret somnium.

77. *Verba Abundandi, &c.*

Admiratio afficior is qui anteo cæter virtus puto, et cum omnis careo dedecus, tum verò is vitium, qui alius non facilè possum obsisto.

Hic vita quietus atque otiosus sequor, qui, quoniam honor careo, careo etiam molestia.

Quotidiè ego ipse natura admoneo, quàm paucus, quàm parvus res egeo, quàm vilis.

Ex is lingua mel dulcis fluo oratio (*sing.*), qui ad suavitas nullus egeo corpus vis (*pl.*).

Jus civilis teneo, qui egeo causa forensis quotidie: quis enim sum turpis quàm legitimus et civilis controversia patrociniū (*plur.*) suspicio, cum sum lex et jus (*sing.*) civilis ignarus?

Omnis hic in res habendus diligentia sum; primū, ut monitio acerbitas, deinde objurgatio contumelia careo.

Cur igitur divitiæ desidero? signum, credo, tabula, ludus. Si quis sum qui (116, *Obs.*) hic delecto, nonne benè tenuis homo fruor, quàm ille qui hic abundo? sum enim is omnis res noster in urbs summus in publicus copia.

All foreigners can bear slavery, our state cannot; and for no other reason, than because they fly from labour and pain, which, that they may avoid, they can bear all things. We have been, so educated, so trained by our ancestors, that we refer all designs and actions to glory and to virtue.

*Rule 78, p. 96.*      \*      .

In conferring a benefit and returning a favour, if other things are equal, this particularly belongs to our duty, as any one may need our aid most so to help him chiefly: the contrary to which is done by many; for him particularly from whom they expect most, though he needs them not, nevertheless they serve.

Was Africanus wanting anything of mine? By no means certainly, nor I truly of his: and yet, from a certain admiration of his virtues, I loved him; he in his turn, from some opinion which probably he entertained of my manners, loved me.

Wherefore you will not call me king hereafter, lest you should be laughed at: unless this probably appears kingly to you, so to live, that you submit not only to no man, but to no passion; to slight all irregular inclinations; to want neither gold nor silver, nor other things; to think freely in the senate; to consult the good of the people more than caprice; to yield to none; to oppose many: if you think this is to be kingly, I confess that I am king.

*Rule 79, p. 96.*

Use the good while it is present; seek not for it when it is absent.

If we grieve for this, that it is not now allowed us to enjoy him, that is our misfortune, which we should bear patiently.

No one has lived too short a time, who has discharged the entire duty of perfect virtue.

I use that power for the safety of the good against the madness of the abandoned.

There are not more than three or four left, who are under the same calamity: why do they not enjoy the same mercy?

Nature induces us to favour<sup>1</sup> those who are entering upon the same dangers which we ourselves have gone through.

Whose assistance should we rather use than yours, Phi-

<sup>1</sup> Say, 'that we should favour,' & c.

Omnis natio servitus fero possum, noster civitas non possum; nec ullus alius ob causa, nisi quod ille labor dolorque fugio, qui ut careo, omnis perpetior possum. Ego ita a majores institutus atque imbutus sum, ut omnis consilium atque factum ad dignitas, et ad virtus refero.

78. *Ex Quibus Quædam, &c.*

In collocandus beneficium, et in referendus gratia, si cæterus par sum, hic maximè officium (*gen.*) sum, ut quisque maximè opis indigeo, ita is potissimum opitutor; qui contra fio a plerique; a qui enim plurimus spero, etiamsi ille hic non egeo (*cum abl.*), tamen is potissimum inservio!

Quis Africanus indigeo (*part.*) ego? Minimè hercle, ac ne ego quidem ille; sed ego admiratio quidam virtus is, ille vicissim opinio fortasse nonnullus, qui de meus mos habeo, ego diligo.

Quare neque ego rex posthac dico (89) ne derideo: nisi fortè regius tu videor, ita vivo, ut non modò homo nemo, sed ne cupiditas quidem ullus servio; contemno omnis libido: non aurum, non argentum, non cæter res indigeo: in senatus sentio liberè; populus utilitas magis consulo quam voluntas; nemo cedo; multus obsisto: si hic puto sum regius, ego rex sum confiteor.

79. *Fungor, Fruor, Utor, &c.*

Bonum utor (*sub.*), dum adsum: cùm absum, ne require.

Si is doleo, quòd is jam fruor ego non licet, noster sum is malum: qui modicè fero.

Nemo parùm diu vivo, qui perfectus virtus perfectus fungor munus.

Is ego utor auctoritas pro salus bonus contra amentia perditus.

Neque plus quàm tres aut quatuor reliquus sum, qui similis in calamitas sum: cur misericordia similis non fruor?

Natura fero ut is faveo, qui idem periculum, qui ego perfungor, ingredior.

Qui (*sing.*) igitur potiùs opis (*plur.*) utor (91), quàm



losophy, who hast bestowed on us tranquillity of life, and taken away the fear of death?

We procure large and wild beasts by hunting, that we may both feed on them, and be exercised in hunting after the likeness of warlike discipline.

For whose sake will any one say that this world was created? Certainly for that of those living creatures who enjoy reason; and these are men.

We see that the benefits we receive, the light which we enjoy, the breath which we draw, are given to and bestowed upon us by Jupiter, the best, the greatest.

After having enjoyed uninterrupted felicity, Hortensius quitted this life more opportunely for himself than his fellow-citizens,

This part then is left for you, this action remains; in this you must exert yourself that you may establish the commonwealth, and may you, in particular, enjoy it with the highest tranquillity and repose!

This in the first place is to be blamed, that they use a most captious species of inquiry, a method which usually is by no means approved of in philosophy.

You confer indeed so many favours on your friends, that those persons who partake of your generosity sometimes seem to me more happy than you yourself, who grant so many to them.

When we call corn Ceres, and wine Bacchus, we use truly a familiar kind of speech; but do you think that any one is so mad that he believes that to be a god which he feeds upon?

For any one to commit his thoughts to writing, who can neither arrange nor explain them, nor engage the reader by any pleasure, is the part of a man unreasonably abusing both his leisure and his learning.

In the greatest prosperity we must take principally the advice of our friends; even greater deference should be paid to them than before: we should take care at those seasons that we open not our ears to flatterers, nor permit them to flatter us, by which it is easy to be deceived: for we think ourselves to be such that we may be praised justly: whence arise innumerable foibles. when men puffed up with fancies are shamefully laughed at, and are involved in the grossest blunders.

Little children at their immediate birth lie in such a manner as if they were entirely without life; but when a little strength hath come, they employ their inclination and senses, and endeavour to raise (23) them-

tuus, Philosophia, qui et vita tranquillitas largitus ego sum, et terror mors tollo?

Immanis et ferus bellua nanciscor venor, ut et vescor is, et exerceor in venor ad similitudo bellicus disciplina.

Qui (*pl.*) causa, quis dico (*fut. perf.*) efficio mundus? is scilicet animans, qui ratio utor; hic sum homo.

Commodum qui utor, luxque qui fruor, spiritusque qui duco, a Jupiter, bonus, magnus, ego do atque imperio video.

Perpetuus felicitas utor ille (Hortensius) cedo e vita, suus magis quàm suus civis tempus.

Hic igitur tu reliquus pars sum, hic resto actus; in hic elaborandus sum ut res-publica constituo (*sing.*), isque tu imprimis cum summus tranquillitas et otium perfruor!

Primum quidem hic reprehendendus, quòd captiosus genus interrogatio utor, qui genus minimè in philosophia probo soleo.

Tribuo tu quidem tuus ita multus, ut ego beatus ille sum videor interdum qui tuus liberalitas fruor, quàm tu ipse qui ille tam multus concedo.

Cùm fruges Ceres, vinum Liber dico (118), genus ego quidem sermo utor usitatus: sed ecquis tam amens sum puto, qui ille, qui vescor, deus credo (116) sum?

Mando quisquam literæ cogitatio suus, qui is nec dispono nec illustro possum, nec delectatio aliquis allicio lector, homo sum intemperanter abutens et otium et literæ.

In secundus res maximè sum utendus consilium amicus, hicque magnus etiam quàm ante tribuendus auctoritas; idemque tempus (*plur.*) cavendus sum ne assentator patefacio auris, nec adulator ego sino, in qui fallo facilis sum; talis enim ego sum puto ut ius laudo; ex qui nascor innumerabilis peccatum, cum homo inflatus opinio turpiter irrideo, et in magnus versor error.

Parvus primus ortus sic jaceo, tanquam omninò sine animus sum (120); cum autem paulum firmitas accedo, et animus utor et sensus, connitorque ut sui sui erigo, et manus utor; et is agnosco a qui educo: deinde

selves up, and use their hands; and they know those by whom they are nursed: then they are pleased with those of the same age, and willingly associate with them, and devote themselves to sport, and are attracted by the hearing of stories.

*Rule 80, p. 98.*

Whensoever any one shall be said to deserve ill of himself, or to be unfriendly and an enemy to himself, or in short to shun life, it may be understood that there is at the bottom some reason of such a nature, that from that itself it may be understood that every one is dear to himself.

It was a shrewd saying of Cato's, "That bitter enemies deserve better of some than those friends who seem pleasing."

Why do you interfere,<sup>1</sup> those being most unwilling whom the law wishes to be principally considered? Why do you evidently endeavour to ruin those of whom you have not deserved the best in the province?

*Rule 81, p. 98.*

What such wondrous perverseness is there in men, that when corn has been found out, they should live upon acorns?

Innumerable arts have been found out under the instruction of nature, which reason having imitated, has cunningly acquired things necessary to life.

When this letter was read, I was in the same mind in which all the rest were: that you were about to come "with all your forces to Corfinium.

You know the rest of them, who are such fools, that when the government is ruined, they seem to hope that their fish-ponds will be safe.

I sent for him by letter from Capua, with that army which he had then with him; which letter being read, he immediately flew to the city, with incredible alacrity.

What is so correspondent to nature as for old men to die, which same thing happens to young men, while nature is averse and resists?

The Parthians have passed the Euphrates, under the command of Pacorus, son of Oredes, king of the Parthians, with almost all their forces.

How pleasing ought that journey to be, which being finished, there will be no remaining care, no uneasiness!

<sup>1</sup> Say: 'Why do you interpose yourself.'

æqualis delecto, libenterque sui cum hic congreco,  
doque sui ad ludo, fabellaque auditio ducor.

80. *Mereor cum Adverbiis Bene, &c.*

Quotiescunque dico malè de sui quis mereor, suique sum inimicus atque hostis, vita denique fugio; intelligo aliquis subsum ejusmodi causa, ut ex is ipse possum intelligo sui quisque sum carus.

Scitus est ille Cato, "Benè de quidam acerbus inimicus mereor, quam is amicus qui (116, *Obs.*) dulcis videor."

Cur tu interpono, invitus hic, qui maximè lex consulo (57, 58) volo? cur de qui in provincia non benè mereor, is nunc planè fortuna (*pl.*) omnis conor evertor?

81. *Quibuslibet Verbis additur Ablativus, &c.*

Qui sum in homo tantus perversitas, ut, invenio fruges, glans (*sing.*) vescor?

Ars innumerabilis reperio, doceo natura, qui imitor ratio res ad vita necessarius solerter consequor.

Hic ego literæ lego (*abl. abs.*) in idem opinio sum, qui reliquus omnis, tu cum omnis copia ad Corfinium sum venturus.

Cæterus nosco (*perf.*), qui ita sum stultus, ut amissus res-publica piscina suus sum salvus spero videor.

Ego literæ is Capua accerso, cum illè exercitus, qui tum sui cum habeo; qui hic (*nom.*) literæ lectus ad urbs confestim incredibilis alacritas ad volo.

Quis sum tam secundum natura quam senex (*dat.*) emorior: qui idem contingo adolescens, adversans et repugnans natura?

Parthus Euphrates transeo, dux Pacorus, Orodes Parthus rex filius, cunctus ferè copia.

Quàm iter ille jucundus sum debeo, qui confectus, nullus reliquus cura, nullus sollicitudo futurus sum!

As a calm at sea is perceived, when not the least breath of air is stirring the waters; so a calm and placid state of the mind is discerned, when there is no disquietude by which it can be moved.

Democritus, when his eyes were lost, could not indeed distinguish things black or white, but he could good and evil, just and unjust, honourable and disgraceful, useful and useless, great and little; and it was possible without a variety of colours to live happily; without the knowledge of things it was not possible.

Let us go out of life joyful, and returning thanks submit, and think ourselves to be discharged from prison, and released from bonds, that we may truly return to our everlasting habitation; let us be of such a disposition as to consider that day, to others dreadful, happy to ourselves; and let us regard nothing as evil which has been appointed by the immortal gods, or nature, the parent of all: for we have not been framed or created without design, nor by chance, but there has been truly some certain power which had in view the happiness of mankind;<sup>1</sup> nor was it producing and maintaining (a being), which when it had completed all its labours, should then sink into the eternal misery of death: rather let us believe that there is a haven and a refuge prepared for us, whither I wish it may be allowed us to be borne with flowing sails; but if we shall be thrown back by opposing winds, it is notwithstanding necessary that we be carried thither a little later.

For if punishment, not nature, ought to deter men from injustice, what anxiety, the fear of punishments being removed, could harass the wicked? of whom, however, none ever was so daring, but would either deny that the crime had been committed by him, or would devise some cause for his just affliction, and would seek for a defence of his conduct in some law of nature.

In the first place we must determine, who and what we should like to be, and in what kind of life, which choice is of all things most difficult; for in our early youth, when there is the greatest weakness of the understanding, then every one fixes upon that way of spending his time which he has chiefly admired; and thus he is entangled in some determined kind and course of life, before he can judge what would be best.

<sup>1</sup> Say: 'was consulting for mankind.' *Consulere alicui* is to consult a man's interests.

Ut mare tranquillitas intelligo, nullus ne parvus quidem aura fluctus commovens; sic animus quietus et placatus status cerno, cùm perturbatio nullus sum, qui moveo queo.

Democritus, lumen amissus, albus scilicet et ater discerno non possum; at verò bonus (*plur.*), malus; æquus, iniquus; honestus, turpis; utilis, inutilis; magnus, parvus possum; et sine varietas color licet vivo beate, sine notio res non licet.

Exeo è vita lætus, et ago gratia pareo, emitto que ego è custodia, et levo vinculum arbitror, ut in æternus et planè in noster domus remigro: is sum animus, ut horribilis ille dies alius, ego faustus puto; nihilque in malum (*plur.*) ducō, qui sum vel a deus immortalis, vel a natura parens omnis constituo; non enim temerè, nec fortuitò satus et creatus sum, sed profectò sum quidam vis, qui genus consulo humanus, nec is gigno aut alo, qui cùm exantlo omnis labor, tum incido in mors malum sempiternus: portus potiùs paratus ego et perfugium puto, quò utinam velum passus perveho licet; sin reflans ventus rejicio, tamen eòdem paulo tardè refero (39) necesse sum.

Quod si homo ab injuria poena, non natura, arceo debeo,<sup>1</sup> quisnam sollicitudo vexo impius (*pl.*), sublatus supplicium metus? qui tamen nemo tam audax unquam sum, quin aut abnuo a sui committor facinus, aut justus suus dolor causa aliquis fingo, defensioque facinus a natura jus aliquis quæro.

In primus constituendus sum, qui ego et qualis sum volo, et in qui genus vita, qui deliberatio sum omnis difficilis: iniens enim adolescentia, cùm sum magnus imbecillitas consilium, tum is sui quisque genus ætas degendus constituo, qui maximè adamo; itaque ante implicor aliquis certus genus cursusque vivo, quàm possum (*perf. indic.*), qui bonus sum judico.

<sup>1</sup> *Imperf. subj.* (see 93), it being meant that it *ought not*.

*Rule 82, p. 98.*

The traveller is not always killed by the thief, but sometimes the thief by the traveller.

As your opinion is of any one's morals, thus can it be estimated what has been done by him, and what not done.

Friendship was given by nature to be the assistant of virtues, not the companion of vices: that since virtue alone could not attain those things which are most excellent, she might attain them when joined to and associated with another.

All things are dreadful in civil wars, which our ancestors truly never, our age already hath often felt; but nothing is more wretched than victory itself, which, although it happens to the better party, renders them nevertheless fiercer and more insolent; so that if they are not such by nature, yet are they compelled to it by necessity; for many things must be done by the conqueror, though unwillingly, through the caprice of those by whom he conquered.

Some one will say, "How are those things known by you?"

*Rule 83, p. 98.*

If Cluentius himself were asked his opinion about those decisions, he would give no other than those have said, by whose votes you say that Cluentius was condemned.

The duties of justice, which relate to the benefit of mankind, are to be preferred to the pursuit of knowledge.

The glory of virtue, the best inheritance, more excellent than any patrimony, is transmitted by fathers to their children, to which to be a disgrace is to be accounted criminal and impious.

The progress of man's life is regular, and the course of nature uniform, and that simple, and a proper season has been assigned to every part of life; as both the weakness of childhood, the impetuosity of youth, and the sedateness of manhood, and the maturity of old age, have something natural in them, which ought to be perceived in its proper time.

If there be any one now present, who is ignorant of laws and our practice, he may truly wonder what can be the great heinousness of this cause that, during the

82. *Passivis additur Ablativus Agentis, &c.*

Non semper viator a latro, nonnunquam etiam latro a viator occido.

Ut opinio sum de quisque mos, ita quis ab is factus et non factus sum existimo possum.

Virtus amicitiae adiutrix a natura do, non vitium comes, ut quoniam solitarius non possum virtus ad is qui summus sum, pervenio, conjunctus et associatus cum alter pervenio.

Omnis sum miser in bellum civilis, qui majores noster, ne semel quidem, noster aetas saepe jam sentio; sed miser nihil quam ipse victoria, qui etiam si ad bonus (*pl.*) venio, tamen is ipse ferox impotensque reddo: ut etiam si natura talis non sum, necessitas sum cogo; multus enim victor (*dat.*), is arbitrium per qui vinco, etiam invitus faciendus sum.

Dico aliquis, "Unde tu hic nosco?" (*perf. pass.*)

83. *Ceteri Casus manent in Passivis, &c.*

Si ipse Cluentius sententia de iudicium rogor, alius non dico atque<sup>1</sup> is dico, qui sententia Cluentius condemnor dico (*pl.*).

Studium scientia praeponendus sum officium justitia, qui pertineo ad homo utilitas.

Optimus haereditas a pater trado liberi, omnisque patrimonium praestans, gloria virtus, qui dedecus sum nefas et impius iudicandus sum (*sing.*).

Cursus sum certus aetas, et unus via natura, isque simplex; suusque quisque pars aetas tempestas do (*perf. pass.*): ut et infirmitas puer, et ferocitas juvenis, et gravitas jam constans aetas, et senectus maturitas naturalis quidam habeo, qui suus tempus percipio debeo (110).

Si quis forte nunc adsum, ignarus lex, et consuetudo noster, miror profecto, quis sum tantus atrocitas hicce

<sup>1</sup> *Ac, atque, &c.* are used for '*than*,' '*as*,' after words of similarity, dissimilarity, &c.



holidays, when all forensic business is laid aside, this trial only is carried on; nor can he doubt that the prisoner is accused of a crime so great, that, (the trial) being postponed, the state could not exist.

*Rule 84, p. 100.*

How miserable is it not to be able to deny that which is most shameful to confess!

In the first instance, it is truly inconvenient to be cheated; in the second, it is foolish; in the third, shameful.

Of souls no origin can be found in any thing earthly; for nothing complex or heterogeneous is in the soul, or that which may seem to have arisen and to have been formed out of the earth.

I am sensible that I often seem to advance what is new, whilst I am repeating things very old, yet strange to most.

Indeed I commend it, though we ought not to be too confident in anything: for we are often influenced by something ingeniously concluded; we hesitate, and alter our opinion, even in clearer cases.

I did not begin to philosophise on a sudden, nor have I employed little care and attention on that study; from the early part of my life, and when I least seemed to do so, I was most philosophising; and this my orations show, which are filled with the maxims of philosophers.

No art, no hand, no workman can, by imitating, come up to the skill of nature.

The mind always desires to be employed about something, nor can it upon any account endure perpetual inactivity; and it is easy to perceive this in children's earliest infancy, though I fear I shall be thought to dwell too long upon this kind of proof: yet all the ancient philosophers, and particularly our own, attend to the cradle, because they think they could in childhood most easily discern the intention of nature.

*The word governing the Infinitive is sometimes understood. Adams 30, obs. 2.*

Alas! my dear, my love, to whom all used to look for assistance! that you, my Terentia, should be thus harassed, thus humbled in tears and distress, and that it should be done by my fault.

causa, quòd dies festus, omnis negotium (*pl.*) forensis intermissus, unus hic iudicium exerceo; nec dubito, quin tantus facinus reus arguor, ut, is neglectus, civitas sto non possum. •

84. *Verbis Quibusdam, Participiis, et Adjectivis, &c.*

Miser sum is nego non possum, qui sum turpis confiteor! •  
(116, 2, *Obs.*)

Primò quidem decipio incommodus sum, iterum stultus, tertio turpis. •

Animus nullus in terra (*pl.*) origo invenio possum; nihil enim sum in animus (*pl.*) mixtus atque concretus, aut qui ex terra natus atque fictus sum videor.

Ego ego sæpè novus (*pl.*) videor dico intelligo, cùm per-  
vetus dico, sed inauditus plerique.

Laudo is quidem, etsi nihil nimis oportet confido; moveo enim sæpè aliquis acutè conclusus; labo, mutoque sententia clarus (*comp.*) etiam in res.

Ego (*plur.*) nec subito cœpi philosophor, nec mediocris a primus tempus ætas in is studium opera curaque consumo; et cùm minimè videor tum maximè philosophor, qui et oratio declaro refertus philosophus sententia.

Natura solertia nullus ars, nullus manus, nemo opifex consequor possum imitor.

Appeto animus aliquis ago semper, neque ullus conditio quies sempiternus possum patior: facilis sum hic (*pl.*) cerno in primus puer ætatula (*pl.*), quanquam enim vereor ne (11) nimius in hic genus videor; tamen omnis vetus philosophus, maximè noster, ad incunabulum accedo, quòd in pueritia facillimè sui arbitror (*subj.*)<sup>1</sup> natura voluntas possum cognosco.

*Ponuntur interdum sola, per ellipsin, Verba infinita.* •

Item! meus lux, meus desiderium, unde omnis opis peto soleo: tu nunc, meus Terentia, sic vexo, sic jaceo in lacryma et sortis, isque fio meus culpa.

<sup>1</sup> Subj. because a reason alleged by them, or supposed to exist in *their* minds.

When it seemed that anything could be avoided, then I was sorry that it was neglected; but now, when all things are ruined, when nothing can be benefited by prudence, it seems to be the only method to bear patiently whatever shall happen, particularly as death is the end of all things; and I am conscious to myself, that I consulted the dignity of the state whilst it was possible, and when that was lost, I endeavoured to preserve its safety.

*Rule 85, p. 100.*

We see that children, too, cannot continue quiet; but as soon as they have got (83\*) a little forward, they are delighted with laborious sports, so that they cannot be deterred even by blows; and this desire of doing something increases together with their age.

*Rule 86, p. 100.*

How excellent, how divine, is the power of eloquence, which in the first place enables us to learn those things which we are ignorant of, and to teach others what we ourselves know; then it is by this we exhort, by this we persuade, by this we comfort the afflicted, by this we win over those discouraged through fear, by this we restrain the eager, by this we check the appetites and passions; this has connected us together by the community of privileges, of laws, and towns, this has reclaimed us from a barbarous and savage life.

I indeed never considered, that money, or magnificent houses, or power, or those pleasures to which mankind are mostly attached, were to be reckoned in the number of things really good and desirable; because I saw that those persons, whilst these possessions were flowing about them, desired, notwithstanding, those things chiefly in which they abounded: for the thirst of their cupidity is never quenched nor satisfied; nor are they, who possess those things only tormented by their desire of increasing, but also by their fear of losing them.

Banishment is dreadful to those to whom the place of dwelling is, as it were, circumscribed; not to those who look upon the whole world as one city.

The vicissitude of night and day preserves animals, supplying one season for acting, another for resting.

The custom of disputing against the gods is bad and wicked, whether it is done seriously or through affection.

Cum aliquis videor (*imperf. indic.*), caveor possum, tum is negligo doleo; nunc verò, eversus omnis res, cum consilium proficio nihil possum, unus ratio videor, quisquis evenio (*fut. perf.*) fero moderatè, præsertim cum omnis res mors sum extremus; et ego sum conscius, ego, quoad licet, dignitas res-publica consulo, et hic amissus salus retineo volo.

### 85. *Gerundia et Supina regunt Casus, &c.*

Video, ut conquiesco ne infans quidem possum: cum verò paulum procedo, lusio vel laboriosus delecto, ut ne verber quidem deterreo possum: isque cupiditas ago aliquis adoleasco unà cum ætas.

### 86. *Gerundia in di pendent, &c.*

Eloquor vis quàm sum præclarus, quàmque divinus! qui primum efficio ut is (*pl.*) qui ignoro, disco, et is (*pl.*) qui scio, alius doceo possum; deinde hic cohortor, hic persuadeo, hic consolor afflicto, hic deduco perterritus a timor, hic gestiens comprimo, hic cupiditas iracundiaque restringo; hic ego jus, lex, et urbs societas devincio, hic à vita immanis et ferus segrego.

Nunquam meherculè ego neque pecunia, neque tectum magnificus, neque imperium, neque is qui maximè astringor (*perf.*) voluptas, in bonus res aut expetendus sum duco; quippe cum video, res hic circumfluens, is tamen desidero maximè qui abundo (110): neque enim unquam expleo nec satio cupiditas sitis, neque solùm is qui habeo libido augeo, crucior, sed etiam amitto metus.

Exilium terribilis ille, qui quasi circumscribor (*perf.*) habito locus; non is, qui omnis orbis terra (*plur.*) unus urbs sum duco.

Dies noxque vicissitudo conservo animans, tribuens alius ago tempus, alius quiesco.

Malus et impius consuetudo sum, contra deus disputo, sive ex animus is fio, sive simulatè.

It is unusual for me, Romans, at the beginning of a speech, to assign a reason on what account I defend any one.

Of which crimes you have brought none against Sextus Roscius, even for the sake of objection.

The statues which you procured for me are landed at Caieta. I have not seen them; for I have not had the opportunity of departing from Rome: I have sent one to pay<sup>1</sup> for the freight.

As any one speaks most excellently, so he chiefly dreads the difficulty of speaking, the different success of his oration, and the expectation of men.

It is as you say, Antonius, that very many philosophers may lay down no rules for speaking, and yet may have at hand what they should say upon any subject.

Our grief hardly on any account admits of consolation, so great is the loss of all things, and the despair of recovering them.

Let us despise all trifles, and place the whole essence of living well in strength and greatness of mind; and in the contempt of all things human, and the practice of every virtue.

If, induced either by any ostentation or a love of disputing, I have applied myself to this philosophy in particular, I think that not only my folly, but even my manners and my disposition, ought to be blamed.

When the advantage of choosing is in our power, and when nothing prevents that we may be able to do what chiefly pleases us most, every pleasure is to be taken, every pain is to be avoided; but upon certain occasions, and either from services due, or the necessity of things, it will often happen that pleasures are to be rejected, and inconveniences submitted to.

*Rule 87, p. 102.*

What he can do, in speaking, I have never sufficiently observed: in bawling, indeed, I perceive he is specially stout and expert.

*Rule 88, p. 102.*

A short space of life is long enough to live well and honourably.

<sup>1</sup> Say, 'who might pay.'

Quirites, non sum meus consuetudo (*gen.*) initium dico ratio reddo, qui de causa quisque defendo.

Qui tu nihil in Sextus Roscius, ne obijcio quidem causa, confero (*sing.*).

Signum, qui ego (*pl.*) curo, is sum ad Caieta expositus.

Ego (*pl.*) is non video; neque enim exeo Roma potestas ego sum: mitto qui pro vectura solvo.

Ut quisque benè dico, ita magnè dico difficultas, variusque eventus oratio, homoque expectatio pertimesco.

Est ut dico, Antonius ut plerique philosophus nullus trado præceptum dico, et habeo paratus tamen quis de quisque res dico.

Sum omninò vix consolabilis dolor, tantus sum omnis res amissio, et desperatio recupero.

Contemno omnis ineptiæ, totusque vis benè vivo in animus robur ac magnitudo, et in omnis res humanus contemptio, et in omnis virtus pono.

Ego, si aut ostentatio aliquis adductus, aut studium certo, ad hic potissimùm philosophia ego applico, non modò stultitia meus, sed etiam mos et natura, condemnno puto.

Cùm solutus ego sum eligo optio, cùmque nihil impedio, quominus is, qui magnè placeo, facio possum (*subj. pres.*), omnis voluptas assumendus sum, omnis dolor repellendus; tempus autem quiddam, et, aut officium debitus, aut res necessitas, sæpè evenio, ut et voluptas repudiandus sum, et molestia non recusandus.

### 87. *Gerundia in do pendent, &c.*

Quis in dico possum, nunquam satis attendo; in clamo quidem video is sum benè robustus atque exercitatus.

### 88. *Gerundia in dum pendent, &c.*

Brevis tempus ætas satis sum longus ad benè honestèque vivo.

If praise cannot excite you to act well, cannot fear deter you from the vilest actions?

These men saw not, that as a horse is made to run, an ox to plough, & dog to hunt, so man was born to think and act.

Every age must be a burthen to those who have no resource within themselves to procure a comfortable and happy life; but nothing which the course of nature produces can seem evil to those who look for all their happiness in themselves.

*Rule 89, p. 102.*

I have replied to the principal accusations; I must now reply to the rest.

By us,—as a certain one thinks, there is nothing that ought to be feared more than that man as consul.

What is better in man, than a wise and good mind?

We must therefore enjoy its goodness, if we would be happy; but the goodness of the mind is virtue; it is necessarily, therefore, in this, that a happy life is contained.

What?—is there nothing in the motion and disposition of the body, which Nature herself thinks necessary to be observed? In what manner any one may walk or sit, what may be the turn of any one's mouth or countenance; is there nothing in these things, which we may judge becoming or unbecoming a liberal mind?

But as to your being absent from your friends, that you must bear the more easily, because at the same time you escape many and very great uneasinesses.

We must enter into the nature of things, and thoroughly examine what that requires, for otherwise we cannot know ourselves: which precept, because it was superior to what seemed mortal,<sup>1</sup> was therefore attributed to a god.

Those who desire the esteem of good men must labour for these public benefits; hostilities must be contracted; troubles must be often endured, for the sake of the state; they must contend with many bold and wicked men, sometimes even with the powerful.

In the next place we must see, since it is sufficiently evident that every one is naturally dear to himself, what is the nature of man; for that is the thing we are inquiring after.

<sup>1</sup> Say, 'greater than that it should seem from man.'

Si tu laus allicio ad rectè facio non possum, ne metus quidem a fœdus factum possum avoco?

Hic non video ut ad cursus equus, ad indago canis, ad aro bos, sic homo ad intelligo et ad ago sum natus.

Qui enim nihil opis sum in ipse ad benè beatèque vivo, is omnis gravis sum ætas; qui autem omnis bonus a sui ipse peto, is nihil possum malus video, qui natura necessitas affero. (112.)

89. *Cum significatur necessitas, &c.*

Respondeo magnus crimen; nunc etiam reliquus respondeo sum.

Ego, ut quidam puto, nihil timeo sum magis quam ille consul.

Quis sum in homo sagax ac bonus mens bonus? Is bonum fruor sum igitur, si beatus sum volo; bonum autem mens sum virtus: ergo hic beatus vita contineo necesse sum. (38.)

Quid? in motus et in status corpus nihilne sum, qui (112) animadverto sum ipse Natura judico? Quemadmodum quis ambulo, sedeo, qui ductus os, qui vultus in quisque sum; nihilne sum in hic res, qui dignus liber, aut indignus sum duco?

Quòd autem a tuus absum (*indic. pres.*), is eò leviter fero sum, quòd idem tempus a multus ac magnus molestia absum.

Intro sum in res natura, et penitus, quis is postulo, pervideo, aliter enim egomet ipse nosco (*perf.*) non possum; qui præceptum, quia magnus sum quam ut ab homo videor, idcirco assigno deus.

Qui bonus fama bonus expeto, sado sum hic pro communis commodum; adeo inimicitia: subeo sæpè pro res-publica tempestas; cum multus audax, improbus, nonnunquam etiam potens dimico.

Deinceps video sum, quoniam satis apertus sum sui quisque natura sum carus, quis sum homo natura; is sum enim de qui quæro.



To enter into battle rashly, and engage the enemy hand to hand, is something savage and like beasts; but when occasion and necessity require, we must then fight hand to hand, and death must be preferred to slavery and disgrace.

We must first see what death itself is, which seems to be a thing so very well known; for there are some who think that the separation of the soul from the body is death; there are others who imagine there is no such separation, but that the soul and body both perish together.

There is a very great difference between peace and slavery: peace is tranquil liberty; slavery, the last of all evils, must be repelled not only by war, but even by death.

*Rule 90, p. 104.*

I was considering with myself what I should say in reply, not so much for the sake of confuting you, as of inquiring into those things which I less understood.

We have borne and suffered many things which ought not to have been borne in a free state, some of us through the hope of recovering our liberty, others from too great a desire of living.

To this desire of perceiving the truth is added a certain aiming after pre-eminence; as a mind well formed by nature is willing to obey no one, except one instructing, or one justly and lawfully governing for sake of the common good.

*Rule 91, p. 104.*

He sends to ask for those vessels, which he had seen to be the most handsome at his house. He says that he was desirous of showing them to his engravers; the king, who did not know the man (113), sent them very readily, without any suspicion.

What soldier was there, that did not see her at Brundisium? who did not know that she came a journey of many days to congratulate you?

*Rule 92, p. 104.*

O the many things grievous to be mentioned, painful to be borne, which I have suffered!

You had drunk so much wine at Hippias' wedding, that

Temerè in acies versor, et manus cum hostis configo, immanis quidam et bellua (*gen.*) similis sum; sed cùm tempus necessitasque postulo (*sing.*), decertandus manus sum, et mors servitus turpitudineque anteponendus.

Mors igitur ipse, qui videor notus res sum, quis sum primò sum videndus; sum enim qui discessus animus a corpus puto sum mors; sum qui nullus censeo fio discessus, sed unà animus et corpus occido.

Inter pax et servitus plurimùm intersum: pax sum tranquillitas; servitus, malum omnis postremus, non modò bellum sed mors etiam repello.

90. *Vertuntur etiam Gerundia in Nomina, &c.*

Quis contra dico ego cum ipse meditor, neque tam refello tu causa, quam is qui minùs intelligo (*imperf.*) requiro.

Multus, qui in liber civitas ferendus non sum, fero et perpetior; alius spes recupero libertas, alius vivo nimius cupiditas.

Hic verum video cupiditas adjungor (*perf.*) appetitio quidam principatus, ut nemo pareo animus benè a natura informatus volo, nisi præcipio aut utilitas causa justè et legitimè impero.

91. *Supinum in um activè significat, &c.*

Mitto rogo vas is, qui pulcher apud ille video. Aio, sui suus cælator volo ostendo; rex, qui iste non nosco (*pluperf.*), sine ullus suspicio, libenter do.

Quis miles sum, qui Brundisium ille non video? quis, qui nescio venio is tu tot dies via (*acc.*) gratulor?

92. *Supinum in u passivè significat, &c.*<sup>1</sup>

O multus dico gravis, perpetior asper, qui perfero!

Tantus vinum in Hippas nuptiæ exhaurio, ut tu necesse

you were next day obliged to vomit before the people of Rome. O shameful thing, not only to be seen, but even to be heard!

What is either so astonishing, as that out of an infinite multitude of men, one should exist who, either alone, or with few, should be able to do that which by nature has been bestowed on all? or so pleasing to be known, and heard, as an oration adorned and polished with wise maxims and dignified words?

It is difficult to be said, how much mildness and affability of speech win the minds of men.

You have, judges, the facts which the plaintiffs, scrutinizing eight years, have collected concerning the behaviour of Cluentius during his whole life. How trifling in their nature! How false in fact! How easy to be refuted!

*Rule 93, p. 104.*

You wrote me a letter on your birth-day full of advice, and not only of the greatest kindness, but also of good sense: Philotimus brought it to me the day after he had received it from you.

I call to mind in the evening whatever I have said, heard, or done every day.

By what fate of mine, Conscript Fathers, shall I say it happens that no one has been an enemy to the state, these twenty years,<sup>1</sup> who has not at the same time declared war against me also?

*Rule 94, p. 104.*

During all that time I was employed night and day in the study of all the sciences.

Miseries and toils oppress you, who think yourself happy and flourishing; your passions distract you, you are tormented night and day: what you have is not enough, and you are in fear lest that itself should not continue: the consciousness of your evil deeds is goading you: the dread of the laws and of legal proceedings alarms you; which way soever you look, your crimes so haunt you as furies, which do not suffer you to breathe.

<sup>1</sup> See P. I. 302, p. 94.

sum in populus Romanus conspectus vomo postridiè.  
O res (*acc.*) non modò video fœdus, sed etiam audio!

Quis sum aut tam admirabilis, quàm ex infinitus multitudo homo existo unus, qui is, quomnis natura sum datus, vel solus, vel, cum paucus, facio possum? aut tam jucundus cognosco atque audio, quàm sapiens. sententia gravisque verbum orno oratio et polio?

Difficilis dico sum quantoperè concilio (*sing.*) animus. homo comitas affabilitasque sermo.

Habeo, judex, qui in totus vita (*acc.*) de mos (*pl.*) Cluentius annus octo meditatus accusator colligo. Quàm levis, genus ipse! Quàm falsus, res! Quàm brevis respondeo!

#### 93. Quæ significant Partem Temporis, &c.

Natalis dies tuus scribo epistolâ ad ego plenus consilium, summusque cùm benevolentia, tum etiam prudentia: is ego Philotimus postridiè, quàm a tu accipio, reddo.

Quis quisque dies dico, audio, ago, commemoro vesper.

Quisnam meus fatum, Pater Conscriptus, fio dico, ut nemo hic annus (*abl.*) viginti res-publica hostis sum, qui non bellum idem tempus ego quoque indico (112)?

#### 94. Quæ autem Durationem Temporis, &c. •

Ego hic tempus (*abl.*) omnis nox (*plur.*) et dies in omnis doctrina (*pl.*) meditatio versor.

Tu miseria, tu ærumna premo, qui tu beatus, qui florens puto; tuus libido tu torqueo, tu dies noxque crucior: qui (*dat.*) nec satis sum, qui sum, et is ipse, ne non diuturnus sum, timeo; tu conscientia (*plur.*) stimulo maleficium tuus; tu metus exanimo (*pl.*) judicium atque lex: quòcumque aspicio (*perf.*), ut furia, sic tuus tu occurro injuria, qui tu respiro non sino.

Who is there worthy of the name of a man, who would choose to exist in that species of pleasure one whole day?

They who have been many years bound with chains, step the slower.<sup>6</sup>

These very anxieties by which the minds of the wicked are gnawed night and day, they suppose to be produced by the immortal gods for the purpose of their punishment.

What pleasure can there be in life, when we must reflect night and day that very soon we must die?

*Rule 95, p. 104.*

He did not dare to tell a second time, how many miles his farm was distant from the city.

It is incumbent on every one not to swerve in his whole life a nail's breadth from a good conscience.

*Rule 96, p. 106.*

On leaving Cilicia, when I had come to Rhodes, and word was brought me there relative to the death of Hortensius, I sustained greater sorrow than according to the surmise of all.

I am very intimate indeed with L. Egnatius, a Roman knight; I recommend his servant Anchialus, and the concerns which he has in Asia, to you with no less zeal than<sup>1</sup> if I were recommending my own interest.

*Rule 97, p. 106.*

But however I comforted myself with this, that I did not doubt but that he would see you either at Dyrrachium, or somewhere in those places.

Letters are brought to me from you too seldom, when you can both more easily find persons who are coming to Rome, than I can to Athens; and to you it is more certain that I am at Rome, than to me that you are at Athens.

When I was pro-quæstor at Alexandria, Antiochus was with me, and Heraclitus Tyrius, a friend of Antiochus, was already at Alexandria.

When I sent you that letter which was delivered to you at Canusium, I had no suspicion that you would cross the sea in defence of the state.

There was no day when I was at Antium, in which I did not know better what was doing at Rome, than

<sup>1</sup> Here is an ellipse of the conditional clause, '*than I should exhibit, if I were recommending.*'

Quis sum dignus nomen homo, qui unus dies totus volo  
(112) sum in iste genus voluptas?

Tardè ingredior is qui ferrum (*sing.*) vinctus multus  
annus sum.

Is ipse sollicitudo, qui impius animus nox atque dies  
exedor, a deus immortalis supplicium causa, importo  
puto.

Quis possum in vita sum jucunditas, cùm dies et nox  
cogitandus sum jam jamque sum moriendus?

95. *Spatium Loci in Accusativo ponitur, &c.*

Non audeo iterùm dico, quot mille (*passus* understood)  
fundus suus absum ab urbs.

In omnis vita suus quisque a rectus conscientia trans-  
versus unguis non oportet discedo.

96. *Nomina Appellativa et Nomina Regionum, &c.*

Cùm e Cilicia decedo, Rhodus venio, et eò ego de Q.  
Hortensius mors sum allatus, opinio omnis magnus  
animus capio dolor.

L. Egnatius, eques Romanus, vel familiarissimè utor:  
is Anchialus servus, negotiumque qui habeo, in Asia,  
tu commendo, non minor studium quam si res meus  
commendó.

97. *Omne Verbum admittit Genitivum, &c.*

Sed tamen hic ego ipse consolor (*imperf.*), quòd non  
dubito (*imperf.*) quin tu ille aut Dyrrachium, aut in  
iste locus uspiam visurus sum.

Nimium rarò ego abs tã litera afferò, cùm et tu multò  
facilè reperio qui Roma proficiscor quàm ego qui  
Athenæ; et certus tu sum ego sum Roma, quàm ego  
tu Athenæ.

Cùm Alexandria proquæstor sum, sum Antiochus ego-  
cum, et sum jam antea Alexandria familiaris Antio-  
chus Heraclitus Tyrius.

Cùm ad tu literæ mitto, qui tu Canusium reddo, suspicio  
nullus habeo (*imperf.*) tu res-publica causa mare  
transiturus.

Dies nullus sum, Antium cùm sum, qui dies non benè  
scio Roma quis ago, quàm is qui sum Roma; etenim

those who were at Rome ; for your letters announced not only what was at Rome, but also what was in the state : and not only what was occurring, but also what would take place.

We have heard that there were many persons at Delos who usually bred a great deal of poultry for sale, who, when they had looked at an egg, could generally tell what hen had laid it.

*Rule 98, p. 106.*

Arms are of little consequence abroad, unless there is good counsel at home.

Whilst I was walking in my xystus, and disengaged at home, M. Brutus came to me, as he had been wont, along with Titus Pomponius.

And in this particular, the case of us who are at home is worse than of those who went away together.

I suppose that you have heard that Publius Clodius, the son of Appius, has been caught at C. Cæsar's house in women's clothes.

How came it into your mind to recall to my memory, that you were educated at Lentulus' house ?

Let us, Brutus, as we have been left in a manner the guardians of orphan eloquence, since the death of that most celebrated orator Hortensius, keep her secured at home in a liberal wardship, and let us reject her impudent and ignorant suitors ; and preserve her chaste, like a blooming virgin, and protect her to the utmost of our power<sup>1</sup> from the importunity of lovers.

*Rule 99, p. 106.*

Tolumnius, king of the Veientes, killed four ambassadors of the Roman people at Fidenæ.

Do you think that Triarius can be more useful to you than your granaries at Puteoli ?

There is at Athens, as I have heard from my father, when he was jocosely and politely laughing at the

Stoics, a statue of Chrysippus in the Ceramicus sitting with his hand stretched out.

If the book shall please (83\*) you, you will take care that it may be both at Athens, and in the other cities of Greece ; for it seems capable of throwing some light on our affairs.

When I was at Athens, I frequently heard Zeno, whom our friend Philo used to style the Coryphæus of the Epicureans.

<sup>1</sup> Say, 'as much as we can' (*indic.*).

literæ tuus non solùm quis Roma, sed etiam quis in res-publica; neque solùm quis fio, verùm quis futurus sum indico.

Accipio Delos sum complures, qui gallina alo, permultus quæstus causa soleo; hic cùm ovum inspicio (*indic.*), quis is gallina pario dico soleo.

98. *Hi Genitivi Humi, Domi, &c.*

Parvus sum foris arma, nisi sum consilium domi.

Cùm inambulo in xystus, et cum otiosus domus, Marcus ad ego Brutus, ut consuesco, cum T. Pomponius venio (*pluperf.*).

Atque hic noster gravis sum causa, qui domus sum, quàm ille qui unà transeo.

P. Clodius, Appius filius, tu credo audio cum vestis (*sing.*) muliebris deprehendo domus C. Caesar.

Qui tu venio in mens redigo in memoria noster, tu domus P. Lentulus sum educatus?

Ego, Brutus, quoniam post Hortensius, clarus orator, mors, orbus eloquentia quasi tutor relictus sum, domus teneo is septus liberalis custodia, et hic ignotus atque impudens procus repudio: tueorque, ut adultus virgo castè, et ab amator impetus quantum possum prohibeo.

99. *Verum si Oppidi Nomen pluralis, &c.*

Tolumnius, rex Veiens, quatuor legatus populus Romanus Fidenæ interimo.

Num utilis tu Triarius puto sum possum, quàm tuxus sum (110) Puteoli granarium?

Athenæ, ut a pater audio facetè et urbanè Stoicus irrideo, statua sum in Ceramicus, Chrysippus sedens porrectus manus.

Tu, si tu placeo liber, curo, ut et Athenæ sum, et in cæter oppidum Græcia; videor enim possum aliquis noster res lux affero.

Zeno, qui Philo noster Coryphæus appello Epicureus soleo (*imperf.*), cùm Athenæ sum, audio (*imperf.*) frequenter.



*Rule 100, p. 108.*

When Tully returns (83\*) out of the country, I will send him to you, if you think (83) it will be of any service in the affair.

Besides, what desires can be in that man, who, as the plaintiff himself has objected, always lived in the country?

He was accused of having banished his son Titus from mankind, and had ordered him to live in the country.

*Rule 101, p. 108.*

When it was customary that gold every year should (C. 2) be exported on the Jews' account to Jerusalem, from Italy and all the provinces, Flaccus ordained by an edict that it should not be allowed to be exported from Asia.

When it was doubtful neither to me nor my brother, that we should go to Brundisium, we were advised by many who came from Samnium and Apulia, that we should take care that we were not intercepted by Cæsar.

*Rule 102, p. 108.*

I say, that Catiline and Antony met at a certain person's house with their agents.

*Rule 103, p. 108.*

The same day I left Capua and stayed at Cales: thence I sent this letter the next day before it was light.

I wish that you would write me word on what day you suppose that you will set out from Rome, that I may inform you where I shall be.

How often has his father turned you out of his house!  
How often has he put guards, that you might not enter the door!

Hirtius has sent me word, that S. Pompey had left Corduba, and had fled into Hither Spain; that Cnæus had fled I know not whither, nor do I care.

I received a packet of letters from Rome, without a letter from you; for which, if you were well and at Rome, I think the fault to be Philotimus's, not yours.

I know the mildness and equity of your disposition; and I perceive that you have not only brought your name from Athens, but your politeness and good sense.

100. *Sic utimur Ruri vel Rure Ablativo.*

Cùm Tullius rus redeo, mitto is ad tu, si quis (*neut.*) ad res puto pertineo.

Cupiditas porro qui possum sum in is, qui, ut ipse accusator objicio, rus semper habito?

Criminor (*imperf.*) quòd Titus filius ab homo relego, et rus habito jubeo. (9, *obs.* 2.)

101. *Verbis significantibus Motum ad Locum, &c.*

Cùm aurum, Judæus nomen, quotannis ex Italia et ex omnis vester provincia Hierosolyma exporto soleo, Flaccus sancio edictum, ne ex Asia exporto libet.

Cùm nec ego nec frater meus dubius sum, quin Brundisium contendo, a multus qui e Samnium Apuliaque venio, admoneo, ut caveo ne excipio a Cæsar.

102. *Ad hunc modum utimur Domus et Rus.*

Dico quidam domus Catilina et Antonius cum sequester suos convenio.

103. *Verbis significantibus Motum a Loco, &c.*

Is dies Capua discedo, et maneo Cales (*lium, plur.*); inde hic literæ postridiè ante lux do.

Quis dies Roma tu exeo puto, volo ad ego scribo (86, 87), ut certus tu facio, quis in locus (*pl.*) futurus sum.

Quoties tu pater is domus suos ejicio! Quoties tustos pono, ne limen intro!

Hirtius ad ego scribo, S. Pompeius Corduba exeo, et fugio in Hispania Citerior; Cnæus fugio nescio quò, neque enim curo.

Accipio Roma sine epistola tuus fasciculus litera; in qui, si modò valeo et Roma sum, Philotimus duco sum culpa, non tuus.

Nosco moderatio animus tuus et æquitas; tuque non cognomen: solùm Athenæ deporto, sed humanitas et prudentia intelligo.

If Pompey quits Italy, which I suspect he is about to do, what do you think I should do? And that you may the more easily give advice, I will explain briefly what occurs to me on either side.

While, even amongst men, we wish poverty to be on an equality with riches, why should we drive her away (91) from approaching to the gods by expense being introduced into religious rites? more particularly, since nothing would be less pleasing to God himself, than that the way to appease and worship him should not be accessible to all.

• *Rule 104, p. 108.*

We have been more moderate than those, who never moved from home; wiser than those, who, when all their power was lost, did not return home.

*Rule 105, p. 108.*

It is of great consequence, in what body souls themselves may be placed; for there are many things in the body which sharpen (116, *obs.*), many which stupify the mind.

It is of great consequence, what persons every child hears daily at home, and with whom he converses from a boy; in what manner fathers, masters, and even mothers speak.

It is of little consequence, that the law be announced impartially and diligently by yourself; unless the same thing shall be done by those to whom you have intrusted some part of that office.

I seem to hope that it will be, and is, a matter of care to my colleague Cæsar, that we possess some republic; to whose designs it is of much consequence that you be privy.

This thing very much concerns you, judges, who have lived with the utmost refinement and integrity, that the cause of respectable men be not judged of from the animosity or levity of witnesses, but that every man's life should be a voucher for him.

• *Rule 106, p. 110.*

If a wise man had (93) the ring itself of Gyges, he would not think himself at liberty to be wicked, any more than if he had it not; for things honourable, not clandestine, are aimed at by honest men.

I like not to complain of life, which many men, and

<sup>1</sup> Subjunct. pres. See 93: 'Si quid habeat, de.''

Si Pompeius Italia cedo, qui is facturus sum suspicor, quis ego agendus puto? et quò facilitè consilium do possum, quis in uterque pars ego in mens venio,<sup>1</sup> explico brevis.

Cùm paupertas divitiæ, etiam inter homo, sum æqualis volo, cur is, sumptus ad sacer additus, Deus aditus arceo? præsertim cùm ipse Deus nihil minus gratus futurus sum, Quàm non omnis pateo ad sui placo et colo via?

104. *Ad eundem modum utimur Domus et Rus.*

Verecundus sum, quàm qui sui domus non commoveo; sanus, quàm qui, amissus opis, domus non reverto.

105. *Hæc Impersonalia Interest et Refert, &c.*

Ipse animus magnus refert, qualis in corpus locatus sum: multus enim e corpus existo, qui acuo mens; multus, qui obtundo.

Magnus interest, qui quisque audio quotidie domus, qui (*pl.*) eum loquor a puer; quemadmodum pater, pædagogus, mater etiam loquor.

Parvus refert, abs tu ipse jus dico æquabiliter et diligenter; nisi idem ab is fio, qui tu is munus aliquis pars concedo.

Spero videor, Cæsar, collega noster, sum cura, et sum, ut habeo aliquis res-publica; qui consilium magnus refert (*imperf.*) tu intersum.

Vester, judices, qui cum summus elegantia atque integritas vivo, hic magnum interest, non ex simulas, aut levitas testis causa (*pl.*) honestus homo pondero, sed vita unusquisque sum testis.

106. *Dativum postulant Impersonalia, &c.*

Ipse Gyges annulus si habeo sapiens, nihilum plus sui licet puto pecco, quàm si non habeo: honestus enim bonus vir, non occultus quæror.

Non lubet ego deploro vita, qui multus et is doctus sæpè

<sup>1</sup> To occur to a man; in mentem alicui venire.

those learned, often have done; nor am I sorry that I have lived, since I have lived in such a manner that I may think I was not born in vain.

If I should require no other reward for myself from the Roman senate and people than an honourable retirement, who would not allow it me? They should have their honours, their commands, their provinces, their triumphs, their other trophies of excelling glory; could it be permitted to me to enjoy, with a quiet and tranquil mind, the sight of that city which I had preserved.

It was neither agreeable to myself nor my brother, nor any of our friends, that we should allow our indiscretion to be hurtful<sup>1</sup> not only to ourselves, but also to the state.

It is lawful for no one to march an army against his country; if indeed we affirm that to be lawful, which is allowed by the laws, the custom, and the statutes of our ancestors; for neither is it lawful for every one to do what he can, nor, because any thing is not opposed, is it therefore permitted.

Since mention has been made of money, take care, I beg of you, to settle with Titinius in any way you shall be able: if he does not stand to what he had proposed, it is, most agreeable to me that those things which were imprudently bought be returned, if it shall be possible with Pomponia's consent.

*Rule 107, p. 110.*

We pity those more, who request not our compassion, than those who strongly solicit it.

Though that commotion is of the whole state, so that every one is exceedingly troubled for his own situation, and there is no one but had rather be any where than where he is; yet to me it is not doubtful but that it is most uncomfortable at present for a good man to be at Rome; for although, wherever any one is, he has the same sensibility and the same sorrow at the ruin of every thing both public and private, yet seeing increases our grief, as we are forced to be eye-witnesses of what others only hear of; for which reason, though you must be afflicted for the loss of many things, yet free your mind from that grief, by<sup>a</sup> which I hear you are chiefly disturbed, that you are not at Rome.

I wish I may see the day, when I shall thank you because

<sup>1</sup> 'To allow a thing to be,' committere ut sit (esset), &c.

facio; nec ego vivo pœnitet, quoniam ita vivo ut non frustra ego natus existimo.

Si nullus alius ego præmium a senatus populusque Romanus nisi honestus otium postulo, quis non concedo? sui habeo (*imp. subj.*) honos, sui imperium, sui provincia, sui triumphus, sui alius præclarus laus-insigne; ego licet is urbs, qui conservo (*subj.*), conspectus tranquillus animus et quietus fruor.

Nec ego, nec frater meus, nec quisquam amicus placet committo, ut temeritas noster non solum ego, sed etiam res-publica, noceo.

Licet nemo contra patria exercitus ducō, si quidem licet dico qui lex, qui mos majores, institutumque concedo; neque enim, qui quisque possum, is is licet; neque si non obsto, propterea etiam permitto.

Quoniam nummus (*plur.*) mentio fio, amabo tu, curo (*imperat.*) ut cum Titinius, quisquis modus possum, transigo (*subj.*): si in is qui ostendo non sto, ego magnè placeo is qui malè emo, reddo, si voluntas Romponia fio possum.

107. *His Impersonalibus subjicitur Accusativus, &c.*

Is ego magis miseret qui noster misericordia non requiro, quàm qui ille efflagito.

Etsi (131) is perturbatio sum omnis res (*pl.*), ut suus quisque fortuna maximè pœnitet, nemoque sum, quin ubivis quam ubi sum (*indic.*), sum, malo; tamen ego dubius non sum, quin hic tempus bonus vir Roma sum miserrimus sum: nam, etsi quicumque in locus quisquis sum, idem sum in sensus, et idem acerbitas ex interitus res et publicus et suus, tamen oculus (*pl.*) augeo dolor, qui is, qui cæterus audio, intueor cogo; quare etsi multus res desiderium tu angor necesse sum, tamen ille dolor, qui magnè tu conficio audio, quòd Roma non sum (*subj.*), animus tuus libero.

Utinam ille dies video, cùm tu ago gratia quòd ego vivo

- you compelled me to live; as yet I am very sorry for it! but I beg of you to come to me immediately to Vibo.
- My fellow-citizens will therefore excuse me, or they will rather thank me, that when the state was in the power of one person, I neither concealed myself nor deserted my duty, nor so behaved myself as if I were angry with the man or the times; nor have I besides either flattered or admired the fortune of another, so as to grieve at my own.
- I thought that philosophy should be explained to my countrymen, considering it to be of great consequence both to the honour and the glory of the state, that subjects of such weight and dignity should (C. 2) be treated of in the language of Rome: and I the less repent of my purpose, as I easily perceive how many persons I have excited to a desire, not only of learning, but of writing. †
- I am excessively ashamed of those philosophers who intend to shun no crime but what is marked out by a written law; for how can we call those modest, who are deterred from debauchery through the fear of infamy?
- I am not ashamed, as they are, to confess my ignorance of what I do not know.
- I was disgusted with the levity, the flattery, the dispositions of the Greeks, serving not their duties, but their opportunities.

*Rule 108, p. 110.*

- Since the same thing had pleased the rest, they came into the wood, and there they sat down with great expectation of hearing him.
- Probably you will say, "What, then, are all these qualifications in you?" Truly I wish they were: it has been contended, however, by me from a boy, with the utmost zeal, that they might be.
- Let this in the first place be impressed on the citizens, that the gods are the masters and governors of all things; and that every thing which is done, is done by their authority, and their influence.

#### PARTICIPLES.

*Rule 109, p. 112.*

- I allow something to your anger, grant something to your

cogo! Adhuc quidem valdè ego pœnitet; sed tu oro tu ad ego Vibo statim venio.

Do igitur ego venia meus civis, vel gratia potiùs habeo, quòd cùm sum in unus potestas res-publica, neque ego ego abdo, neque deserò, neque ita gero quasi homo aut tempus iratus; neque ita porrò aut adulatus aut admiratus fortuna sum alter, ut ego meus pœnitet.

Philosophia noster homo explicandus puto, magnus existimo intersum ad decus et ad laus civitas, res tam gravis tamque præolarus Latinus etiam literæ contineo: eòque ego minus institutum meus pœnitet, quòd facile sentio quàm multus non modò disco, sed etiam scribo, studium commoveo.

Ego nimis iste philosophus pudet, qui nullum vitium vito, nisi iudicium ipse notatus, puto: quid enim? possum is, qui à stuprum arcebat infamia metus, pudicus dico?

Nec ego pudet, ut iste, fateor nescio qui nescio.

Pertædet levitas, assentatio, animus non officium sed tempus serviens Græcus.

108. *Verbum Impersonale Passivæ Vocis, &c.*

Cùm placeo idem cæterus, in silva venior, et ibi magnus cum audio expectatio considor.

Fortasse dico, "Quis ergo, hic in tu sum omnis?"  
utinam quidem sum (121): veruntamen ut sum possum, magnum studium ego a pueritia sum elaboratus.

Sum hic principium persuasus civis, dominus sum omnis res ac moderator deus; isque, qui gero (*subj.*), is gero ditio, ac numen.

• PARTICIPIA.

109. *Participia regunt casus Verborum, &c.*

Permitto aliquis iracundia tuus, do adolescentia, cedo



youth, yield something to your friendship ; but unless you assign (83) some limit to yourself, you will compel me, forgetful of your friendship, to have a regard to my dignity.

The desire of eloquence does not usually rise among those engaged in wars, or retained and shackled by the arbitrary power of kings ; for eloquence is the friend of peace, and the companion of repose, and, as it were, some cherished child of a state already well-constituted.

I think you never before read a letter of mine but what was written with my own hand ; hence you will be able to conclude in how much business I am engaged ; for as I had no time to spare, and as it was necessary for me to walk for the purpose of recovering my voice, I dictated those things as I was walking.

There are, and have been, many persons, who, desirous of tranquillity, have withdrawn themselves from public affairs and taken refuge in retirement ; among these, both the most noble and by far the principal philosophers, and certain men of a severe and grave character, could not endure the manners either of the people or nobles, and some have lived in the country, pleased with their own private fortune.

*Rule 110, p. 112.*

That the labours of the body, by old men, should be diminished, and the employments of the mind should even be increased, seems proper ; but their endeavour should be afforded, that they may, as much as possible, by their advice and judgment, assist both their friends, and youth, and particularly the state ; but nothing should be more avoided by old age than that it should abandon itself to idleness and sloth.

This I affirm, that no one was ever afflicted with so great a calamity, and that by none was death more to be desired.

This orator, if any, ought to be read by a young man ; for he is capable not only of polishing, but also of fostering the genius.

On all accounts, letters from you ought rather to be expected by me, than by you from me ; for there is nothing doing at Rome, which I can suppose you desire to know.

Every one's peculiarities, which are not faulty but characteristic, ought to be strictly maintained, to the end that this gracefulness we desire may be more easily secured.

amicitia; sed nisi tu aliquis modus tute constituo, cogo oblitus ego noster amicitia, habeo ratio meus dignitas (*gen.*).

Nec in bellum gerens, nec in impeditus ac rex dominatio devinctus, nascor cupiditas dico soleo; . pax sum comes otiumque socia, et jam benè constitutus civitas quasi alumna quidam, eloquentia.

Nunquam ante arbitror tu epistola meus lego, nisi meus manus scriptus; ex is colligo possum (*fut.*) quantus occupatio distineo, nam cum vacuus tempus nil habeo, et cum, recreandus vocula causa, necesse sum ego ambulo, hic (*pl.*) dicto ambulo.

Multus et sum, et sum, qui tranquillitas expetens a negotium publicus sui removeo (112), ad otiumque perfugio; in hic, et nobilis philosophus longè princeps, et quidam homo severus et gravis, nec populus nec princeps mos fero possum, vivoque nonnullus in ager, delectatus res suus familiaris.

110. *In his autem quæ exeunt in dūs, &c.*

Senex labor corpus minuendus, exercitatio animus etiam augendus videor; dandus verò opera, ut et amicus et juvenus, et maximè res-publica, consilium et prudentia quam plurimùm adjuvo; nihil autem magis cavendus sum senectus, quàm ne languor sui desidia-que dedo.

Hic affirmo, nemo unquam tantus calamitas sum affectus, nemo mors magis optandus sum.

Legendus sum hic orator, si quisquam alius, juvenus; non enim solùm acuo, sed etiam alo ingenium possum.

Omninò ego magis litera sum expectandus à tu, quàm à ego tu; nihil enim Roma gero, qui tu puto scio curo.

Admodum tenendus sum suus quisque non vitiosus, sed tamen proprius, quò facilè decorum ille, qui quæro, retineo.

But by me, Conscript Fathers, having discharged the affairs which I undertook, and which I executed, death even now ought to be desired. These two things only I desire: the one, that dying I may leave the Roman people free; than this nothing greater can be granted to me by the immortal gods: the other, that it may happen to each, as every man may deserve of the state.

*Rule 111, p. 112.*

As ye have ever been desirous of glory, and covetous of praise beyond other people, that infamy received in the former Mithridatic war must be cancelled by you. I place all my hope of your being assiduously taken care of in Curius. Nothing can be more humane, or more attached to us than he is.

*Rule 113, p. 112.*

If we desire to investigate the origin of that subject which is called eloquence, we shall find that it has arisen from the most honourable causes, and has emanated from the most excellent arguments.

P. Sextius was descended from a parent, a man (as most of you remember) wise, religious, and severe.

He sees me a consul, descended from the equestrian rank, which way of life most easily conducts honest men to honour and dignity.

Every thing that lives, whether it is an animal or what sprouts out of the earth, lives in consequence of the heat contained in it.

To all accurately inspecting the truth, that Dionysius should seem very miserable is inevitable: for he did not acquire those very things which he had desired, not even then when he thought that he could compass all things; who, though he was descended from excellent parents and an honourable family, and abounded in the intimacies of his equals, and the intercourse of his relatives, trusted himself to none of them, but committed the safeguard of his person to those whom, as vassals, he had selected out of the families of the wealthy, and to certain brute savages. Thus, through an unjust desire of tyranny, he had, in a manner, pent himself up in prison.

Ego verò, P. C., jam etiam optandus mors sum, perfunctus res is, qui adipiscor, quique gero. Duo modò hic opto; unus, ut moriens populus Romanus liber relinquo; hic ego magnus a deus immortalis do nihil possum: alter, ut ita quisque evenio, ut de respublica quisque mereor.

111. *Participia cum fiunt Nomina, &c.*

Quoniam semper appetens gloria præter cæter gens atque avidus laus sum (*pl.*), delendus sum tu ille macula, Mithridaticus bellum superior susceptus.

Ego omnis spes tu diligenter curo in Curius habeo  
Nihil possum ille fio humanus, nihil ego amans.

113. *Natus, Prognatus, Satus, Cretus, &c.*

Si volo hic res, qui voco eloquentia, considero principium, reperio is ex honestus causa natus atque ab bonus ratio profectus.

Parens P. Sextius nascor homo (ut plerique mentini) et sapiens et sanctus et severus.

Equestris ortus locus ego consul video, qui vita via facile vir bonus ad honor dignitasque perduco.

Omnis qui vivo, sive animal, sive terra editus, vivo propter inclusus in is calor.

Omnis benè veritas intuens, Dionysius videor necesse sum miser: is enim ipse, qui concupisco, ne tum quidem, cum omnis sui possum censeo, consequor (*imperf.*); qui, cum sum bonus parens atque honestus locus natus, abundoque æqualis familiaritas, et consuetudo propinquus, credo sui is nemo, sed hic, qui ex familia locuples servus deligo, et quidam ferus barbarus, corpus custodia committo. Ita, propter injustus dominatus cupiditas, in carcer (*acc.*) quodammodo ipse sui includo.

## ADVERBS.

*Rule 114, p. 114.*

Behold the messengers! see the letters! bringing news, while I am writing these very words by night in Cales, that Cæsar is near Corfinium, and that Domitius is at Corfinium with a resolute army eager to fight.

*Rule 115, p. 114.*

Behold, if pain is the greatest evil, a wretched man.

*Rule 116, p. 114.*

The Roman people has those to whom it can commit the government of the state; and in whatever part of the world they are, there is the whole protection of the state, or rather the state itself.

The Stoics think that wise men are friendly to the wise, though unknown; for there is nothing more amiable than virtue, which whosoever shall have obtained, and of whatever nation he shall be, he will be beloved by us.

I received the billet sealed by you, which Anteros had brought; I could learn nothing from that of my private affairs, respecting which I feel the greatest uneasiness, because he who had the management of them is neither there, nor do I know in what part of the world he is.

Nothing by me is intended to be written, because I do not even guess what you are doing, or in what part of the world you are.

✱  
ADVERBIA.

114. *En et Ecce, Demonstrandi Adverbia, &c.*

Ecce nuntius, scribens ego hic ipse noctu in Calenus (*ager subin.*), ecce litera, Cæsar ad Corfinium, Domitius Corfinium cum firmus exercitus, et pugno cupiens!

115. *En et Ecce, Exprobrandi, &c.*

Ecce miser homo, si dolor summus malum sum.

116. *Quædam Adverbia Loci, Temporis, &c.*  
1. Loci.

Habeo populus Romanus, ad qui gubernaculum res-publica defero; qui ubicunque terra sum, ibi sum omnis res-publica præsidium, vel potiùs ipse res-publica.

Stoicus censeo sapiens sapiens, etiam ignotus, sum amicus; nihil sum enim virtus amabilis, qui qui adipiscor, ubicunque sum gens, a ego diligo.

Accipio a tu signatus libellus, qui Anteros affero; ex qui nihil scio possum de noster domesticus res, de qui acerbè afflictor: quòd, qui is dispenso, neque adsum istic, neque ubi terra sum scio.

Ego nihil sum (*imperf.*) propositus ad scribo, quia, quis ago, ubi terra sum, ne suspicor (*imperf.*) quidem.

[With the exception of the phrase *tunc temporis*, *pridie* and *postridie* are the only adverbs to which this rule applies. See the Note.]

## 2.

On the day after that day, when I intended to set off from Athens, P. Postumius came to me, and told me that after supper our colleague, Marcellus, had been struck with a dagger, and had received two wounds. On the day before that day, we had refuted that opinion of Bibulus respecting three ambassadors.

## 3.

I perceive there has been time enough for you, a man of very quick apprehension, to learn those things which you are speaking of.

I gave Sausaeus a letter; and I gave it for you only, because, though I had not time enough to write fully to you, yet I did not choose that a person so intimate with you should go to you without a letter from me.

Though there was reward enough in the consciousness itself of a very noble action, yet I think that immortality is to be despised by no mortal.

I have employment enough in healing the wounds which have been given to the province.

*Rule 117, p. 116.*

Here Vedius came to meet us with two waggons, a chariot and pair, a horse-litter, and many attendants.

The whole people had gone out with tears and lamentations to meet him coming to the city.

Your servant met me going to Antium, and leaving willingly M. Metellus' gladiators.

Whence proceeding thence to Rome he came to Aquinum, a great number, truly, of people came out to meet him (as it is a populous borough); but he was carried through the town in a covered litter, as if he was dead.

I entreat you that you direct and govern all things by your own good sense, and that the persuasions of others may not draw you away; there is none who can advise you more wisely than yourself.

<sup>1</sup> "Longè frequentius *pridie*, et *postridie* ejus diei quam eum diem dicitur. [Cic. Att. xi. 23, *pridie eum diem*.] Aliæ voces sæpius accusativo ponuntur." (Ruddimann.)

## 2. Temporis.

Postridiè is dies, cum ad Athenæ proficiscor in animis habeo, P. Postumius ad ego venio, et ego nuntio, Marcellus, collega noster, post coena tempus, pugio percutio, et duo vulnus accipio.

Ille sententia Bibulus de tres legatus, pridie is dies frango.

## 3. Quantitatis.

Satis video tu, homo ad perdisco acer, ad is (*pl.*) cognoscendus, qui dico, sum tempus.

Do (*pluperf.*) Sausfeius literæ; et do ad tu unus, quòd cum non sum tempus ego ad scribo satis, tamen homo tu tam familiaris sine meus literæ ad tu venio nolo.

Etsi satis in ipse conscientia pulcher factum fructus sum, tamen mortalis immortalitas non arbitror contemnendus.

Satis habeo negotium in sanandus vulnus, qui impono provincia.

117. *Quædam Casus admittunt Nominum, &c.*

Hic Vedius venio ego obviam cum duo esseda, et rheda equus junctus, et lectica, et familia (*sing.*) magnus.

Hic ad urbs veniens totus obviam civitas cum lacryma et gemitus (*sing.*) procedo.

Eo ego Antium, et gladiator M. Metellus cupidè reinquens, venio obviam tuus puer.

Cum inde Roma proficiscens ad Aquinum accedo, obviam is procedo, (ut sum frequens municipium,) magnus sanè multitudo: at iste opertus lectica fero per oppidum ut mortuus.

Tu hortor, ut omnis guberno et moderor prudentia tuus, ne tu aufero alius consilium: nemo sum qui sapienter tu persuadeo possum tu ipse.



[Quasi, ceu, tanquam, perinde ac si, haud secus ac si, and some others, if used positively, govern an indicative; if used indefinitely, a subjunctive.—Mavor's Gr. p. 112.]

Philosophy, indeed, is so far from being commended in the manner it deserves from the life of man, that it is even censured by many.

They say that our country should be preferred to our friendship, as if they had already proved that his death was serviceable to his country.

*Rule 118, p. 116.*

Do not be cast down, nor lose your spirits, nor suffer yourself to be overwhelmed by the greatness of the undertaking.

Let us, as far as lies in our power, take care that no notorious vice may be said to have existed in us.

CONJUNCTIONS.

*Rule 119, p. 116.*

In man is the whole dominion of earthly benefits: we enjoy the fields, the mountains; ours are the rivers, ours the lakes; we sow corn, we plant trees, we give fertility to the ground by leading water over it; we bank in, we direct, we turn rivers; in short, in our hands we endeavour, in the constitution of things, to make as it were a second nature. Moreover, has not the reason of man penetrated even to the sky? For we alone of all living creatures have understood the rising, the setting, and the revolutions of the stars; the day, the month, the year, have been defined by mankind; the eclipses of the sun and the moon have been known, and have been foretold to all future times, what, when, and how great they will be: which things the mind beholding, learns from them a knowledge of the gods: from which arises piety, to which justice and the remaining virtues are connected, in which a happy life consists.

Philosophia quidem tantum absum, ut, perinde ac de homo sum vita meritus, laudo, (*subj.*) ut a multis etiam vitupero (*imperf.*).

Aio, patria amicitia præponendus sum; proinde ac si jam vinco, obitus is res-publica sum utilis.

118. *Ne Prohibendi, vel Imperativo vel Subjunctivo, &c.*

Ne contraho (*act.*) aut demitto animus (*sing.*), neve tu obruo magnitudo negotium sino.

Caveo, quantum efficio possum, ut nequis (p. 49) in ego insignis vitium sum dico.

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#### CONJUNCTIONES.

119. *Conjunctiones copulativæ et disjunctivæ.*

Terrenus commodum omnis sum in homo dominatus: ego campus, ego mons fruor; noster sum amnis, noster lacus; ego fruges sero, ego arbor: ego aqua inductio (*pl.*) terra fecunditas do; ego flumen arceo, dirigo, avertio: noster denique manus in res natura quasi alter natura efficio conor. Quid vero? homo, ratio non in cælum usque penetro? Solus enim ex animans ego astrum ortus (*pl.*), obitus (*pl.*), cursusque cognosco; ab homo genus finior (*sing.*) dies, mensis, annus; defectio sol et luna cognitus, prædictusque in omnis posterus tempus (*sing.*), quis, quantus, quando, futurus sum; qui contuens animus, accipio ab hic cognitio deus: ex qui orior pietas, qui conjunctus justitia sum (*sing.*), reliquusque virtus, e qui (*pl.*) vita beatus existo.

Indeed I never wished to excite the court to grief, or pity, or envy, or hatred, by speaking.

If there is any thing graceful, truly there is nothing more so than a conformity of the whole life, as well of every particular action; which you cannot preserve, if, imitating the dispositions of other persons, you neglect your own.

What is so cruel as to pervert eloquence, given by nature for the safety and preservation of mankind, to be the plague and destruction of the good?

It is not so great an accomplishment to understand Latin, as it is shameful to be ignorant of it.

I so commend his genius, as not to fear it; and so approve of it, that I think I could be rather delighted than deceived by it.

Many have been found, who were ready to spend not only their money but also their lives, for their country.

I have now mourned for my country both more grievously and longer than any mother for her only son.

There is no piety towards the gods, but a worthy opinion of their power and intelligence, while you believe that nothing is desired of them that is unjust and dishonourable.

When we have looked upon the sky and contemplated the heavenly bodies, what can be so evident, so clear, as that there is some deity of most superior intelligence by whom these things are regulated?

They thought that man was in a manner a certain part of the state, and of mankind in general; and that he was connected with men in a certain human society.

Shall, then, the Greeks, or any foreign nations, or your prætors, your generals, your commanders, determine this?

My dear Atticus, learn from me the general maxim of those subjects in which I have been sufficiently conversant, that there never was poet or orator who thought any one better than himself.

If there is any one timid in great and dangerous affairs, and always rather fearing an unfavourable than expecting a favourable end to things, I am he; and if this is a fault, I confess I am not free from it.

Nature, indeed, has allotted death to all men; but virtue is usually sufficient to ward off the severity and the disgrace of the stroke; and this is the peculiarity of Rome and her descendants. Guard this, there-

Non mehercule unquam apud iudex aut dolor, aut misericordia, aut invidia, aut odium excito dico volo.

Si quisquam sum decorus, nihil sum profectò magis, quàm æquabilitas universus vita, tum singulus actio (*pl.*); qui conservo non possum, si alius natura imitans, omitto tuus.

Quis sum tam inhumanus, quàm eloquentia, a natura ad salus homo et ad conservatio datus, ad bonus (*pl.*) pestis perniciēs que converto?

Non tam præclarus sum scio Latinè, quàm turpis nescio.

Hic ego ingenium ita laudo, ut non pertimesco: ita probo, ut ego ab is delecto facilius quàm decipio putō possum.

Invenio multus sum, qui non modò pecunia, sed vita etiam profundo pro patria paratus sum.

Patria elugeo jam et graviter et diuturnè, quàm ullus mater unicus filius.

Nec sum ullus erga deus pietas, nisi honestus de numen is ac mens opinio, cùm expecto nihil ab is, qui sum injustus ac inhonestus, arbitror.

Quis possum sum tam apertus tamque perspicuus, cùm cælum suspicio cœlestisque contempler, quàm sum aliquis numen præstans mens, qui hic rego?

Homo sum censeo, quasi pars quidam civitas, et universus genus humanus; ipse sum conjunctus cum homo humanus quidam societas.

Utrum hic Græcus statuo, aut ullus exterus natio, an vester prætor, vester dux, vestor imperator?

Accipio a ego, meus Atticus, καθολικὸν θεωρημα is res, in qui satis exercito (*pl.*): nemo (*nom.*) unquam neque poëta neque orator sum, qui quisquam bonus quam sui arbitror.

Si quisquam sum timidus in magnus periculosusque res, semperque magis adversus res exitus (*pl.*) metuens, quàm sperans secundus, is ego sum; et si hic vitium sum, is ego non careo, confiteor.

Mors quidem omnis natura propono: crudelitas mors et dedecus virtus propulso soleo; qui proprius sum Romanus genus et semen (*sing.*). Hic retineo, quaeso,

fore, I entreat you, O Romans, as an inheritance which your ancestors have left you ; although all other things are frail, uncertain, and changeable, virtue alone hath been fixed to the deepest roots, which can never be shaken by any violence.

We are affected, I know not how, with those very places wherein are the traces of those whom we love and admire ; and indeed my favourite place, Athens itself, does not please me so much by its magnificent buildings, and those exquisite remains of the arts of the ancients, as by the recollection of the greatest men ; where every one was accustomed to dwell, to sit, and discourse ; and I reflect even on their sepulchres with the utmost attention.

On most subjects, particularly on natural philosophy, I could much more readily have said what is not, than what is.

[*If the construction of the sentence be varied, different Cases and Moods may be coupled together.*—Adams, 57, Obs. 2. Wet. 70.]

Whether you are in Rome or in Epirus, the Parthians have crossed the Euphrates.

But although you had so determined, that you would rather be for ever absent, than see those things which you dislike, yet you ought to consider this, that wherever you were you would be in his power whom you would avoid ; who, would he readily permit you, deprived of your country and fortune, to live quietly and without molestation, yet you ought to reflect, whether you would prefer to live at Rome and at home, however the affair might turn out, or at Mitylene or Rhodes.

*Rule 120, p. 118.*

Though I was upon my journey, yet I thought that some time must be stolen, that you might not think me inattentive to your commands.

*Rule 121, p. 118.*

Though fame in itself has nothing why it should be desired, yet it follows virtue as a shadow.

It is a great consolation, when you reflect that although things have turned out wrong, yet that you thought rightly and justly.

What are your sentiments, what are your thoughts?

Quirites, qui te tanquam hæreditas majores vester relinquo; quanquam alius omnis incertus sum, caducus, mobilis, virtus sum unus altus defixus radix, qui nunquam ullus vis labefactor possum.

Moveo, nescio quis pactum, locus ipse, in qui is, qui diligo aut admiror, adsum vestigium; ego quidem ipse ille noster Athenæ non tam opus magnificus exquisitusque antiquus ars delecto, quam recordatio summus vir; ubi quisque habito, ubi sedeo, ubi disputo sum solitus; studiosèque is etiam sepulcrum contemplor.

Omnis ferè in res, et maximè in physicus, quis non sum, citius quàm quis sum, dico (*perf. subj.* See 85).

*Nisi variæ constructionis ratio aliud poscat.*

Sive Roma sum, sive in Epirus, Parthus Euphrates transeo.

Sed tamen si ita constituo, ut absum perpetuò malo quàm is, qui nolo (*subj.*) video; tamen is cogito debeo (*imperf. subj.*) ubicumque sum, tu fore in is ipse, qui fugio, potestas; qui facilè patior, tu, carens patria et fortuna (*pl.*) tuus, quietè et liberè vivo; cogitandus tu tamen sum, Roma ne et domus tuus, cujusmodi res sum, an Mitylenæ aut Rhodus malo vivo.

120. *Etsi, Tamen, &c. in principio Orationis, &c.*

Etsi sum (*pl. imperf.*) in curris, tamen surripiendus aliquis puto spatium, ne ego immemor mandatum (*pl.*) tuus puto.

121. *Etsi, Tamen, &c. in medio Orationis, &c.*

Etsi nihil in sui habeo (*subj.*) gloria, cur expeto, tamen virtus tanquam umbra sequor.

Magnus consolatio sum, cum recordor, etiamsi secus accido, tu tamen rectè verèque sentio.

Quis sum iste tuus sensus (*sing.*), quis cogitatio (*sing.*)?

Do you not favour<sup>1</sup> the Bruti? Do you favour the Antonii? Do you hate those whom all persons hold most dear? Do you love with the utmost constancy those whom all persons hate most bitterly?

*Rule 122, p. 118.*

Unless you have said something, you could indeed have heard nothing from me.

In those books we have rightly said that there is nothing good, but what is honourable; nothing evil but what is base.

You mistake if you suppose that the senate approves of what I say, but that the people are of a different opinion.

#### PREPOSITIONS.

*Rule 123, p. 118.*

All men, by a certain silent perception, without any skill, distinguish what things are right or wrong in the arts.

Attend, I pray you, to that business, and write me word, both what can be done, and what you think.

— For these reasons I suspect that Scaptius has written to Brutus something rather injurious concerning me. It is necessary that it should be determined by nature herself what is either according or contrary to her.

It is the greatest madness to place confidence in their honour, by whose perfidy you have been so often deceived.

Apply yourself to those, then, I beg you; for from their writings and philosophy all history, every liberal science, and every eloquence of language, may be acquired.

Why should I speak of his virtue? why of his greatness of mind, his dignity, his firmness, which qualities all learned and wise men have declared to be the principal, and some the only good?

So great lustre is there in true glory, so great dignity in greatness of mind and resolution, that these things seem to have been given by virtue, others to have been lent by fortune.

Amidst prosperous circumstances, flowing according to our desire, let us with great exertion avoid pride,

<sup>1</sup> All these questions of appeal are to be translated by the present subjunctive.

Brutus non probo? Antonius probo? Quis omnis carus habeo, tu odi? Qui acerbè omnis odi, tu constanter diligo?

122. *Ni, Nisi, Si, Siquidem, &c.*

Nisi tu aliquis dico (*subj.*), nihil sanè ex ego quidem audio possum.

Rectè in ille liber dico, nihil sum bonus nisi qui honestus; nihil malus nisi qui turpis sum.

Erro (*pl.*), si senatus probo is (*pl.*)\*qui dico (*pass.*) a ego puto (*indic.*), populus autem sum in alius voluntas.

PRÆPOSITIONES.

123. *Quædam Præpositiones Accusativis, &c.*

Omnis tacitus quidam sensus, sine ullus ars, qui sum in ars rectus ac pravus dijudico.

Amo (*fut.*) tu, incumbo in his res, et ad ego scribo, quis et possum, et tu censeo.

Hic de causa credo Scaptius iniquè de ego aliquis ad Brutus scribo.

Necesse sum, quis aut ad natura, aut contra sum, a natura ipse judico.

Summus amentia sum in is fides spes habeo, qui perfidi toties decipio.

Ad is converto tu, quæsp; ex is enim scriptum et institutum omnis doctrina liberalis, omnis historia, omnis sermo elegans sumo possum.

Quis de virtus is dico? quis de magnitudo animus, gravitas, constantia, qui omnis doctus atque sapiens summus, quidam etiam solus bonam (*plur.*) sum dico?

Tantus sum splendor in laus verus, tantus in magnitudo animus et consilium dignitas, ut hic à virtus donatus, cæterus à fortuna commodatus sum videor.

In res prosperus, et ad voluntas noster fluens, superbia, fastidium, arrogantiaque magnus opus fugio; nam ut



haughtiness, and arrogance; for it is the mark of weakness to be immoderately affected either with prosperity or adversity.

Philosophy has dispelled darkness from the mind, as from the eyes; that we might see all things above, below, first, last, and middle; indeed, the power which can accomplish so many and such great things seems to be entirely divine.

I wish those verses were extant, which Cato has informed us in his "Origines" were sung many ages before his time, by each guest at their entertainments, in praise of famous men.

All knowledge is obstructed by many difficulties, and there is that obscurity in things themselves, and weakness in our judgments, that the most learned and most ancient persons have not without reason despaired that they should be able to find out what they desired.

In the city luxury is produced; from luxury it is necessary that avarice should spring; and from avarice that insolence should break out; thence all crimes and wicked actions are brought forth. But a country life is the mistress of diligence, justice, and frugality.

What is more true than that no one ought to be so foolishly arrogant, as to (20) imagine that reason and intelligence are inherent in himself, and should fancy that they are not in heaven, or in the universe; or should suppose that those things which, with the utmost power of his genius, he can scarcely comprehend, are regulated without reason?

You advised me, Balbus, that I should remember that I am both Cotta and Pontifex; which, I suppose, tended to this purpose, that I should defend the opinions which we have received from our ancestors concerning the immortal gods: I will indeed always defend them, and I always have; nor shall a discourse, either of any learned or unlearned man, ever move me from that opinion which I have received from our ancestors, concerning the worship of the immortal gods.

*Rule 124, p. 120.*

Wherefore, if you could rightly plead against him, yet, since he had been to you in the relation of a parent, you could not do it dutifully.

I only beg of you, that since you have always loved me, you would continue in the same affection, for I am the same man; my enemies have robbed me only of my property, not of myself.

adversus res, sic secundus immoderatè fero, sum levitas.

Philosophia ab animus, tanquam ab oculus, caligo dispello, ut omnis superus, inferus, primus, ultimus, medius video: prorsus hic divinus ego videor vis, qui (116) tot res efficio, et tantus.

Utinam (121) exsto ille carmen, qui multus sæculum ante suus ætas in epulæ sum decantatus, a singulis conviva de clarus vir laus (*pl.*), in "Origo" scriptus relinquo Cato.

Omnis cognitio multus sum obstructus difficultas, isque sum et in ipse res obscuritas, et in iudicium noster infirmitas, ut non sine causa, et doctus et antiquus invenio sui possum, qui cupio, diffusus sum.

In urbs luxuries creo: ex luxuria existo avaritia necesse sum (39), ex avaritia erumpo audacia: inde omnis scelus ac maleficium gigno; vita autem rusticus parsimonia, diligentia, justitia magistra sum.

Quis sum verus, quàm nemo sum oportet tam stultè arrogans, ut in sui ratio et mens puto insum, in cœlum mundusque non puto; aut ut is, qui vix summus ingenium ratio comprehendo, nullus ratio moveo puto?

Tu, Balbus, cohortor ego, ut memini ego et Cotta sum, et Pontifex; qui eò credo valeo, ut opinio, qui a majores accipio de dii immortalis, defendo: ego verò is defendo semper, semperque defendo: nec ego ex is opinio, qui a majores accipio, de cultus deus immortalis, ullus unquam oratio aut doctus aut indoctus moveo.

#### 124. *Præpositio Subtundita, &c.*

Quamobrem si jus is possum accuso, tamen, cùm is tu parens namerus sum, is piè facio non possum.

Tantum tu oro, ut quoniam ego ipse semper amo, idem amor sum, ego enim idem sum; inimicus meus ego, non ego ipse adimo.

He who looks for moderation in vices; acts as if he thought that a man who precipitates himself from Leucata could stop himself when he pleased: for as that cannot be, so an uneasy and passionate mind cannot restrain itself, nor by any means stop where it pleases.

To me, indeed, Democritus, a man eminently great, from whose streams Epicurus watered his little gardens, seems to falter in treating of the nature of the gods.

*Rule 125, p. 120.*

As soon as Metellus had set his foot out of the door, he in a manner excelled all his fellow-citizens in virtue, dignity, and honour.

*Rule 126, p. 120.*

Assure yourself, Africanus, that there is a particular place allotted in heaven for all who have preserved, protected, or improved their country, where the happy enjoy eternal life; for there is nothing, at least, which is done in this world, more acceptable to that supreme God who governs all this universe, than the councils and assemblies of men connected together by law, which are called states: the rulers and protectors of these as they proceeded thence so they return there again. Here I asked, whether my father Paulus himself, and others whom we supposed to be dead, were still alive? "Yes, certainly," replied he; "they are alive who have escaped from the confinement of the body, as from a prison; but yours, which is called life, is death."

He was connected with me and Piso, as well in friendship as in his studies and exercises.

You fly to those natural philosophers, who are particularly laughed at in the Academy, and at whom even you will not keep from laughing.

Indeed he will never keep his sacrilegious and impious hands from me.

The eleventh day after I had left you, I scrawled out this little note, as I set out from town before daylight.

Separate yourself at length, I beg of you, from those persons with whom the necessity of the times, not your own judgment, has connected you.

Qui modus vitium quæro, similiter facio, ut si possum puto is, qui sui è Leucata precipito (*perf.*), sustineo sui, cum volo: ut enim is non possum, sic animus perturbatus et incitatus nec cohibeo sui possum, nec qui locus volo insisto omnino.

Ego quidem Democritus vir magnus in primis, qui fons Epicurus hortulus spūs irrigo, nuto video, in natura deus.

125. *Præpositio in Compositione, &c.*

Metellus simul ac pes limen efferō, omnis propè civis virtus, gloria, dignitas supero.

126. *Verba Composita cum a, &c.*

Sic habeo, Africanus, omnis qui patria conservo, adjuvo, augeo, certus sum in cœlum ac definitus locus, ubi beatus ævum sempiternus fruor: nihil sum enim ille princeps Deus, qui omnis hic mundus rego, qui quidem in terra (*pl.*) fio (*subj.*) acceptus quàm consilium cœtusque homo, jus sociatus, qui civitas appello: hic rector et conservator hinc profectus huc revertor. Hic ego quæro, vivo (*sing.*) ne ipse et Paulus pater, et alius qui ego extinctus arbitror (110)? “Immo vero,” inquam: “is vivo, qui ex corpus vinculum (*pl.*) tanquam è carcer evolo; vester vero qui dico vita, mors sum.”

Sum enim ego cum et cum M. Piso cùm amicitia, tum studium exercitatioque, conjunctus.

Confugio ad physicus is, qui maximè in Academia irrideo; a qui ne tu quidem jam tu abstineo.

Nunquam profectò à ego sacrilegus manus atque impius abstineo.

Undecimus dies postquam a tu discedo, hic (*neut. sing.*) literulæ exaro, egrediens è villa ante lux.

Sejungo tu, quæso, aliquando ab is, cum qui tu non tuus judicium, sed tempus vinculum (*plur.*), conjungo.

<sup>1</sup> The relative is to agree with *civitates* instead of its true antecedent. See 16.

We are taught by the authority of the laws to restrain all our passions, to protect our own property, to keep our minds, our eyes, our hands from other men's.

The memorial of your nobility is to be sought for, not in the present conversation of mankind, but in the antiquity of records.

One man thinks pleasure is happiness, another money ; and yet the former may be detached from intemperance, the latter from avarice.

Can any one say, there is no difference between him who is in pleasure and him who is in pain ? Or is not he, who does think so, most evidently mad ? (91)

All the ancient philosophers, particularly our own, go up to the cradle, because they think that they can most easily distinguish the intention of nature in childhood.

Dionysius, in consequence of his unlawful lust of power, had in a manner shut himself up in a prison. Besides, he also taught his daughters to shave, that he might not trust his neck to a barber.

It has been recorded, that when a certain old man at Athens, during the games, had come into the theatre, a place was nowhere given to him by his citizens in the great assembly ; but when he had come to the Lacedæmonians, who, as they were ambassadors, had sat down in a distinct station, they all rose up, and admitted the old man to be seated ; to whom, when considerable applause had been given by all the assembly, one of them said, that the Athenians knew what things were right, but did not choose to practise them.

If there is in mankind intelligence, fidelity, virtue, friendship, whence could these qualities descend upon the earth, but from the gods above ? And as there are in us wisdom, reason, prudence, the gods must of necessity possess these qualities in a higher degree ; and not only possess them, but also use them for the best and greatest purposes.

*Rule 127, p. 120.*

As the souls of good men seem to me to be divine and immortal for many other reasons, so also on this account particularly, because the mind of every one who is wisest and best so looks forward into futurity, that it seems to regard nothing but what is eternal. Socrates first called down philosophy from heaven, and

Doceo auctoritas lex cœrceo cupiditas, noster tueor, ab alienus mens, oculus, manus abstineo.

Non ex sermo homo recens, sed ex annalis vetustas, eruendus sum memoria nobilitas tuus.

Puto aliquis voluptas sum bonum, alius autem pecunia; tamen et ille ab intemperantia, et hic ab avaritia, avoco possum.

Possum ne quisquam dico, inter is qui doleo, et inter is qui in voluptas sum, nihil intersum? aut ita qui sentio, non aperte insanio.

Omnis vetus philosophus, maximè noster, ad incunabulum atcedo, quod in pueritia facilè sui arbitror natura voluntas possum cognosco.

Dionysius, propter injustus dominatus cupiditas, in carcer quodammodo ipse sui includo. Quinetiam, ne tonsor collum committo, tondeo filia suos doceo.

Memoria prodor, cùm Athenæ, ludus, quidam in theatrum grandis natu venio in magnus consessus locus is à suis civis nusquam datus; cùm autem ad Iacedæmonius accedo, qui, cùm legatus sum, in locus certus consideo (*indic.*), consurgo omnis, et senex ille sedeo (*supin.*) recipio: qui cùm à cunctis consessus plausus sum multiplex datus, dico ex is quidam, Atheniensis scio qui rectus sum, sed facio nolo.

Si insum in homo genus mens, fides, virtus, concordia, unde hic in terra nisi a superi defluo possum? cumque sum in ego consilium, ratio, prudentia, necesse sum Deus hic ipse habeo magnus: nec habeo solùm, sed etiam hic utor in magnus et bonæ res (*abl.*).

127. In pro erga, &c. *Accusativum exigunt.*

Cùm multus alius de causa vir bonus mens divinus ego atque æternus video sum, tum maximè quod bonus et sapiens quisque animus ita præsentio in posterus, ut nihil nisi sempiternus specto video.

Socrates autem primus Philosophia devoco è cœlum, et

placed it in cities, and even introduced it into houses, and obliged it to inquire into life and manners, and things good and evil.

Your generosity should not exceed your abilities; for those who desire to be more generous than their fortune permits, in the first place do wrong in this, that they are injurious towards their relations; for the property which with more equity would be granted, and left to them, that they transfer to strangers; there is, moreover, in generosity of this sort, too generally a desire of plundering and seizing by violence, that abundance may exist for liberality. Indeed, it is possible to see many not so liberal by nature, as induced by (a sort of) vanity, that they may appear generous, do many things which seem rather to proceed from ostentation than good-will.

*Rule 128, p. 122.*

When Pompey had been compelled to promise that he would recall the legion from Gaul, but not immediately on the clamour and abuse of his enemies, he was then questioned respecting the election of a successor to Caius Cæsar.

*Rule 129, p. 122.*

When Antiochus was ordered to limit his kingdom by Mount Taurus, he used to say, that it was favourably arranged for him by the Roman people that he might enjoy a moderate extent of dominion.

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INTERJECTIONS.<sup>1</sup>

*Rule 130, p. 122.*

Ah ancient house! alas! by how different a master art thou governed!

<sup>1</sup> *Note:* Interjections have properly no government.

in urbs colloco, et in domus etiam introduco, et cogo de vita et mos, resque bonus et malus quæro.

Non benignitas major sum quàm facultas: quòd, qui benignus volo sum quàm res patior, primùm in is pecco, quòd injuriosus sum in proximus; qui enim copia (*pl.*) hic et suppeditor æquus (*comp. neut.*) sum (*indic. pres.*) et relinquo, in transfero ad alienus: insum autem in talis liberalitas cupiditas plerumque rapio et aufero per injuria, ut ad largior suppeto copia (*plur.*). Video etiam licet plerique non tam natura liberalis, quam quidam gloria ductus, ut beneficus videor, facio multus, qui proficiscor ab ostentatio magis quam a voluntas videor.

128. Sub *cum ad Tempus refertur, &c.*

Cùm ex Gallia cogor dico Pompeius sui legio abduco, sed non statim, sub mentio et convicium obtrektor; inde interrogo de successio Caius Cæsar.

129. Tenus *ablativo et Singulari et Plurali, &c.*

Antiochus cùm Taurus tenus regno jubeo (*pluper.*), dico sum solitus, benignè sui à populus Romanus sum factus quòd modicus regnum terminus (*plur.*) utor.

INTERJECTIONS.

130. *Interjectiones non rarè absolute, &c.*

O domus antiquus! heu! quam dispar dominor dominus!



*Rule 131, p. 122.*

O ye immortal gods! men do not know how great a revenue frugality is!

When Alexander the Great stood before Achilles' tomb at Sigæum, he said, "O fortunate youth, who found a Homer to be the herald of your valour!"

O Philosophy, thou guide of life; thou searcher after virtue; thou banisher of vices! of what avail, in short, would the life of man have been without thee? Thou hast founded cities: thou hast called mankind, who were dispersed abroad, to social life.

Oh wretched old man! who hast not perceived, in so long a course of years, that death is to be despised, or that, if it convey him to some place where he shall be immortal, is even to be desired.

O miserable unhappy me! By these, Milo, you could have restored me to my country; and by the same shall not I be able to retain you in yours?

O good gods! what is there long in the life of man? allow him even his utmost time: but to me, indeed, nothing appears long in which there is any end: for when that comes, then that which is passed hath flowed away like a stream, and so much only stays which by virtue and goodness you have secured.

O mad and miserable man! who never saw even the shadow of the honourable, and says he does all these things for the sake of dignity! But where is there dignity, except where there is honour? Is it then honourable to keep an army without the public consent? Let him reserve his own fortune for himself.

Has not Antony been adjudged an enemy? and yet we have sent ambassadors to him! Alas! unfortunate that I am, why am I obliged to censure the senate, which I have always commended?

O ye immortal gods! why do ye sometimes either connive at the greatest wickedness of mankind, or reserve the punishment of present guilt to a future day?

131. *O, Heu, et Proh, &c.*

O deus immortalis, non intelligo homo quam magnus vectigal sum parsimonia!

Cum Alexander Magnus in Sigæum ad Achilles tumulus adsto (*pluper.*), "O fortunatus," inquam, "adulescens, qui tuus virtus Homerus præco invenio (113)?"

O vita Philosophia dux! O virtus indagatrix, expultrix que vitium! quis omnino vita homo (*pl.*) sine tu sum possum (*pluper.*)? tu urbs pario, tu dissipatus homo in societas vita convoco.

O miser senex! qui mors contemnendus sum in tam longus ætas non video (113), aut etiam opto, si aliquò is deduco, ubi sum futurus æternus.

O ego miser! O infelix! revoco tu egoin patria, Milo, possum per hic; ego tu in patria per idem retineo non possum?

O dii bonus! quis sum in homo vita diu! do enim supremus tempus: ego ne diuturnus quidem quisquam video, in qui sum aliquis extremus; cum enim is advenio, tunc ille, qui prætereo, effluo, tantum remaneo, qui virtus et rectè factum (*pl.*) consequor.

O homo amens et miser! qui ne umbra quidem unquam το καλον video! atque hic, aio, omnis facio sui dignitatis causa. Ubi sum autem dignitas, nisi ubi honestas? Num honestus igitur habeo exercitus nullus publicus consilium? Sui habeo suus fortuna.

Non sum judicatus hostis Antonius? At legatus mitto! Heu ego miser! cur senatus cogo, qui laudo semper, reprehendo?

Proh dii immortalis! cur interdum in homo scelus magnus aut conniveo, aut præsens fraus poenā in dies reservo?



## APPENDIX I.

## ADDITIONAL RULES

SELECTED, IN SUBSTANCE, FROM THE

REV. T. K. ARNOLD'S

'PRACTICAL INTRODUCTION TO LATIN PROSE  
COMPOSITION.'*(Sequence of Tenses.)*

1. The *pres.*, *fut.*, and *perfect* with *have* are followed by the *present* and *perf.* of the subjunctive.
2. The *past* tenses of the indicative are followed by the *imperf.* and *pluperf.* of the subjunctive.
3. The *perf.* with *have* is not considered a past tense, but a *present-perf.* expressing an action that has been done in some space of time, *however large*, that is still *unexpired*.
4. The *future-perf.* is not a subj. tense.

Obs. Thus *pres.* and *perf.* of the subjunctive form one pair, the *imperf.* and *pluperf.* another.

*(Translation of 'that'.)*

5. 'That' to be omitted, and the sentence turned into the accusative and infinitive.

'That' to omit is mostly best  
 With forms impersonal, as *certum est* :  
 With verbs of *thinking, knowing, wishing*,<sup>1</sup>  
*Feeling, hearing, et credendi* ;  
 And other verbs that fill the class  
*Declarandi et sentiendi*.

But the impersonals

*Contingit, evēnit, and accidit*,  
 With *restat, reliquum est, and fit*,  
 are followed by *ut* : as *scquitur* is sometimes.

<sup>1</sup> Verbs of wishing may also be followed by *ut*. Cicero always uses *ut* after *optare*.

6. '*That*' is to be translated by '*ut*' with the subjunctive, when it introduces a *purpose* or a *consequence*: and after the impersonals,

*Contingit, evenit, and accidit*;  
With *restat, reliquum est, and fit*.

Obs. When it introduces a *purpose*, it is followed by '*may*,' '*might*.' When it introduces a *consequence*, it refers to a '*so*' or '*such*.'

7. When '*that*,' expressing the *purpose*, is followed by a negative word, it is translated by *ne* with the subjunctive. '*Ne*' being really '*not*,' the following '*not*' is to be untranslated, and '*nobody*,' '*nothing*,' turned into '*anybody*,' '*anything*.'

Thus,	not,	but,
<i>that nobody,</i>	<i>ut nemo,</i>	<i>ne quis,</i>
<i>that nothing,</i>	<i>ut nihil,</i>	<i>ne quid,</i>
<i>that no,</i>	<i>ut nullus,</i>	<i>ne ullus,</i>
<i>that never.</i>	<i>ut nunquam.</i>	<i>ne unquam.</i>

8. When a *negative* sentence precedes, *that* is mostly translated by *quin*: especially after *non dubito, non dubium est, quis dubitat? facere non possum* ('I cannot help')—and *fieri non potest* ('it cannot be'), when a negative *follows*.

9. '*That*' is translated by *quod*, after verbs that express an *emotion* of the mind, as *gaudeo*, rejoice; *miror*, wonder:—but most of these also take the accusative with the infinitive. '*That*' is also translated by *quod*, when it refers to a '*this*' or '*that*' in the preceding sentence.

Obs. 1. With *gaudeo, miror*, use *quod* when the verb that follows '*that*' is in a past tense. *Gaudeo quod scripsisti*.

Obs. 2. '*Quod*' governs the *indicative*, except when it introduces the ground of another person's judgment or conduct. It then takes the subjunctive (by 105 obs.); as, for instance, when it introduces the charge after a verb of *accusing*, it takes the subjunctive.

'He was accused *quod corrumperet juventutem*,' *if corrupting the young men.*

10. '*That*' translated by '*quo*.'

Let '*that*' translated be by '*quo*,'

When with comparatives it does go.

*Medico puto aliquid dandum esse, quo sit studiosior,*  
*I think that something should be given to the physician,*  
*that he may be the more attentive.*

11. 'That' after verbs of *fearing*.  
 Vereor *ne*, I fear he *will*,  
 Vereor *ut*, I fear he *won't*;  
 Turn *future* by subjunctive *present*  
 After *fear*: forget it don't.  
 The verb after *ne*, *ut* in the subjunctive.  
 Vereor *ne* veniat, *I fear he will come*.  
 Vereor *ut* veniat, }  
 Vereor *ne non* veniat, } *I fear he will not come*

## (The Relative.)

12. When the antecedent is expressed in the *relative*, and omitted in the *principal* clause, the relative clause is often placed first.  
 13. And then the pronoun *is* or *hic* often represents the antecedent in the principal clause.  
 14. When the relative has a sentence for its antecedent, *id quod* or *quæ res* are often found instead of the relative only.  
 15. 'But,' or a *relative* with 'not,' may be translated by *quin* with subj. after *nobody*, *nothing*, &c.; but *quin* may not stand for *cui non*, or *cujus non*.  
 Nemo est *quin* te dementem putet, *there is no one but thinks (or, who does not think) you mad*.  
 16. When the relative connects (by means of *to be* or a verb of *naming*, &c.) two substantives of different genders, &c., it *generally* agrees with the *latter*, rather than with its antecedent.

(This is the *rule*; agreement with the antecedent the *exception*.)

Thus: 'Thebes which is the capital of Bœotia.'  
*Thebæ, quod Bœotiæ caput est.*

17. When the antecedent has a *superlative* with it, the superlative generally stands in the relative clause.  
 18. 'He was the first person who did it.' *Primus fecit* (the relative sentence being thus got rid of.)  
*(Nē, with Imper. Infinitive expressing purpose.)*  
 19. 'Not' before the imperative, or subjunctive used imperatively, is to be translated by *nē*.  
 20. 'As' before the *infinitive* and after *so*, *such*, is to be translated by *ut* or *qui* with the *subjunctive*:—*as not to* after a *negative* by *quin* with subjunctive.

Nemo tam stultus est *ut*, or *quæ hæc credat*, nobody is so foolish as to believe this.

Cleanthes *negat* ullum esse cibum tam gravem, *quin* is die et nocte concoquatur, *Cleanthes says that no food is so heavy as not to be digested in a day and a night.*

21. In prose writers the Latin *inf.* never expresses a purpose.

22. The English *inf.* expressing a purpose may be translated in the following ways:

Eo ut ludos spectem,	} <i>I am going to see the games.</i>
Eo { ludorum spectandorum } causâ,	
ludos spectandi	
Eo ludos spectaturus,	
Eo ad ludos spectandos,	
Eo ludos spectatum ( <i>sup.</i> ),	

23. The infinitive after several English verbs is translated by *ut* with the subjunctive.

By '*ut*' translate infinitive

With *ask, command, advise, and strive.*<sup>1</sup>

But never be this rule forgot,

Put '*ne*' for '*ut*' when there's a '*not*.'

Under '*ask*' are included *beg, pray, &c.*: under '*command*,' *charge, direct, &c.*: under '*advise*,' *exhort, admonish, warn, persuade, &c.*

24. Verbs of *hindering* are generally followed by *quomî-nus*; to be construed by '*from*' with the *participial substantive*.

(Verbs of *hindering* may also be followed by *ut*; and if a negative precedes, by *quin*.)

(*Interrogatives.*)

25. Questions are *dependent* when they are connected with a preceding word or sentence.

26. Questions *depend* on such words, as *ask, doubt, know, or not know, examine, try, it is uncertain, &c.*

27. In dependent questions the verb stands in the subjunctive mood.

Quis es? *who are who?*

Nescio quis sis, *I don't know who you are.*

<sup>1</sup> After all these verbs the infinitive really expresses the purpose. Thus: '*I advise you to do it*;' that is, *I advise you in order that you may do it.*

28. After most of these verbs the dependent sentence stands as the *accusative* to the transitive verb.

In sentences that stand as the *accusative* to a preceding verb, the verb must be in the *subj.*

- 28.\* The forms for *whether* — or  
                   utrum. — an  
                   num — an  
                   nē (*enclitic*<sup>1</sup>) — an  
                   (untranslated) — an or ne.

(*May, might ; can, could ; should, ought.*)

Remember that *may, can, &c.*, in principal sentences, are not signs of the subjunctive.

29. *I may go, &c.*

*Mihi ire licet, I may go.*

*Tibi ire licet, thou mayest go, &c*

30. *I might have gone.*

*Mihi ire licuit, I might have gone.*

*Tibi ire licuit, thou mightest have gone, &c.*

31. *I can do it.*

*Ego facere possum, I can do it.*

*Tu facere potes, thou canst do it, &c.*

32. *I could have done it.*

*Ego facere potui, I could have done it.*

*Tu facere potuisti, thou couldst have done it, &c.*

33. *I ought to do it.*

*Me facere oportet, } I ought to do it ;*

*or ego facere debeo, } or should do it.*

34. *I ought to have done it.*

*Me facere oportuit, } I ought to have done it ;*

*or ego facere debui, } or should have done it.*

35. *I ought to do it, omitting ut.*

*Ego faciam oportet, I ought to do it.*

*Tu facias oportet, thou oughtest to do it, &c.*

36. *I may be deceived. Fieri potest ut fallar.*

37. The *perf. infin.* after *might, could, ought, &c.* to be translated by the *present infin.*, unless it is meant that the action should *have been completed before* the time spoken of.

<sup>1</sup> Enclitic; that is, appended to a word (*putasne?*)



38. *I must do it*; with *necesse est*,  
 Me facere necesse est, *I must do it*.  
 Te facere necesse est, *thou must do it*.  
 39. *I must do it*; with *ut* omitted.  
 (Ego) faciam necesse est, *I must do it*.  
 (Tu) facias necesse est, *thou must do it, &c.*

## (Apposition.)

40. *The city of Rome.* Urbs Roma.  
 41. When *urbs* or *oppidum* stands in apposition to the name of a town, the verb agrees with *urbs* or *oppidum*.  
*Volsinii, oppidum* Tuscorum opulentissimum, totum concrematum est fulmine, *Volsinii, a most wealthy town of the Tuscans, was entirely destroyed (burnt) by lightning.*

## (Case of Subst. or Adj. after esse.)

42. *He wishes to be the first,* Vult esse princeps; or se esse principem.  
 43. *He says that he is ready,* Ait esse paratus; or se esse paratum.  
 44. *They may be happy,* licet esse beatis; or less commonly, beatos.

## (Genitive.)

45. A substantive and preposition may generally be translated by the *gen.* when the prepos. joins it to another substantive.  
*Gratia beneficii, Gratitude for a kindness. Mulierum Sabinarum injuriæ, The wrongs done to the Sabine women. Luctus filii, Grief for his son. Suarum rerum fiducia, Confidence in his own affairs. Pyrrhi regis bellum, The war with King Pyrrhus.*  
 46. Where we use a substantive with an adjective agreeing with it, an adjective in the neuter is often used in Latin with a genitive governed by it.

These adjectives are *indefinite numerals* and *demonstrative pronouns*. They are used as *quasi substantives* (governing the *gen.*) only in the *nom.* and *acc.* singular.

*How much* pleasure; *much* good; *some* time; *quan-*

tum voluptatis; multum boni; aliquid temporis; so nihil temporis, *no time.*

47. A *superlative* or *solus*, when it governs a *genitive*, and also refers to another substantive, stands in the gender of the *substantive referred to*, not in that of the *genitive*.

*Hordeum est frugum mollissimum, Barley is the softest species of corn.*

48. *There is no need*, nihil opus est. *What need is there*, Quid opus est?

49. Some English substantives relating to *position*, are often translated into Latin by *adjectives* agreeing with their substantives. (Such are, *end, middle, whole, top, &c.*)

These adjectives generally stand before their substantives.

*The top of the mountain. The middle of the way.*

*The rest of the work. The whole of Greece.* Summus mons; media via; reliquum opus; universa Græcia.

50. A *neuter pronoun* may stand in the accusative case with *accusare, admonere, &c.*

(*Si id me accusas.*)

51. To condemn *to death*, should be translated as if it were 'to condemn *of the head*,' 'capitis.'

(*Dative.*)

52. *Propior, proximus*, are followed by the *dat.*, and sometimes by the *ablative*.

53. *Similis*, expressing like a person in *character*, takes the *genitive*.

54. *He surrounds the city with a wall*, Urbem muro or murum urbi circumdat. • *He presents me with a garland*, Mihi coronam or me coronâ donat.

55. *My name is Caius*, Mihi nomen est Caio, or Caius, or sometimes Cuii.

(*Accusative.*) •

56. Two accusatives, one in a sort of *apposition* to the other, are taken by transitive verbs that in the passive take two *nominatives*.

Such verbs are verbs of *calling, appointing* to an office, *considering, &c.*, together with *facio, efficio, reddo, &c.*

The second accusative is often an *adjective*.

*Mesopotamiam fertilem efficit Euphrates, The Euphrates makes Mesopotamia fertile.*

*Homines cæcos reddit cupiditas et avaritia, Desires and avarice render men blind.*

(*Passive Voice.*)

57. Verbs, that govern the *dative* in the *active*, cannot be used *personally* in the *passive voice*.

58. *I am believed.*

Mihi creditur, *I am believed.*

Tibi creditur, *Thou art believed.*

Illi creditur, *He is believed.*

Nobis creditur, *We are believed.*

Vobis creditur, *You are believed.*

Illis creditur, *They are believed.*

59. *I can be believed.*

Mihi credi potest, *I can be believed.*

Tibi credi potest, *Thou canst be believed, &c.*

59.\* *Fore* or *futurum esse* followed by *ut* with the subjunctive is the substitute for a *fut. inf. pass.* when a verb has no supine to form that tense with.

*Dixit fore ut oppidum expugnaretur, He said that the town would be taken.*

60. *We have walked enough, Satis ambulatum est.*

61. The *personal* construction, '*Caius videtur, dicitur, &c. esse,*' is much more common than the *impersonal, videtur, dicitur, &c. 'Caium esse.'*

(*Time.*)

62. The time *in* or *within* which, is expressed by *inter, intra,* or by the *ablative* with a *cardinal* or *ordinal* number.

63. The time *how long before* or *after* is expressed by the *ablative.*

64. In this construction *ante, post,* are used as adverbs, unless there be *another* noun or pronoun to be governed by them.

(*Paucis post mensibus, &c.: but annis multis fuit post Homerum.*)

65. *Four years ago. Abhinc annos, or annis quatuor.*

66. *Three years old. Tres annos natus.*

67. *Above twenty years old.* Major annis viginti.
68. (a) (He did it) *three years after he (had) returned.*  
 (1) *post tres annos (or tertium annum) quam re-*  
 (2) *tertio anno . . . . . } dierat.*  
 (3) *tribus annis (or tertio anno) postquam redierat.*  
 (4) *tertio anno quo redierat.*
- (b) *Pridie quam excessit e vitâ, The day before he died.*  
*Postridie quam e vobis discessi, The day after I left you.*  
*Postero anno quam, &c. The year after, &c.*  
*Priore anno quam, &c. The year before, &c. (Z.)*

## (Place.)

69. *Urbs* and *oppidum* stand in the *ablative*, when in apposition to the name of a town in the *gen.*

## (Gerunds.)

70. Nom. Dolere, *grieving.*  
 Gen. Dolendi, *of grieving.*  
 Dat. Dolendo, *to grieving.*  
 Acc. Dolere, *grieving* (ad dolendum, *to grieve*).  
 Abl. Dolendo, *by grieving.*  
 The *acc.* is *dolendum* only when governed by a preposition.
71. *Of writing a letter.* Scribendi epistolam, or scribendæ epistolæ.
72. *I am to be, ought to be, or must be loved.*  
 Amandus sum.
73. *I must write.*  
 Sing. Mihi scribendum est, *I must write.*  
 Tibi scribendum est, *thou must write.*  
 Illi scribendum est, *he must write.*  
 Plu. Nobis scribendum est, *we must write.*  
 Vobis scribendum est, *you must write.*  
 Illis scribendum est, *they must write.*
74. When the verb governs the *acc.* the participle in *dus* must agree with the substantive. When the verb does *not* govern the *acc.* the *part. in dus* must not be used in agreement with its substantive.
75. (1) *We must love even our enemies.*  
 Amandi sunt etiam inimici.

- (2) *We must spare our enemies.*  
*Parcendum est inimicis.*
- (3) *Every man must use his own judgment.*  
*Utendum est cuique suo iudicio.*

(*Participles.*)

76. *He gave them the country to dwell in—He gave them the country to-be-dwelt-in; habitandum.*
77. The part. in *dus* often expresses the *end* or *purpose for which a thing is done.*
78. 'To have a thing made,' in the sense of *causing* it to be made, is, '*faciendum curare.*'
79. 'Without' before the participial substantive may be translated by a participle with *non* or some other negative word.
80. The participle of the perf. active is wanting in all verbs but deponents and neuter passives.
81. *Having left his brother.* *Relicto fratre, or quum reliquisset\* fratrem.*

(*Remarks on some of the Tenses.*)

82. The *præsens historicum* (i. e. the present used in narrative, for the *past*) may be followed by the *imperf. subj.*
83. The Eng. *pres.* is generally translated by the Latin *future*, when the action expressed by it is *still future*, which it generally is, when the verb in the principal clause is in a *future* tense or the *imperative mood*.  
*Facito hoc ubi voles, do this when you please.*
- 83.\* The Eng. *present, perfect, or future* is generally translated by the Latin *future perfect*, when, of two future actions, the first must be completed before the second begins.  
*Quum Tullius rure redierit, mittam eum ad te, When Tullius returns from the country, I will send him to you.*
- Si te rogavero aliquid, nonne respondebis? If I put any question to you, will you not answer?*
84. Consequently the *perf. definite* is often translated by the *future perfect*.
85. Assertions are *softened* in Latin by putting the verb in the *present or perfect* of the *subjunctive*.
- \* *Quum reliquerit*, if joined to a verb that requires that tense.

Hoc sine ullâ dubitatione *confirmaverim*, I would assert *this without any hesitation*.

Thus, *Vix crediderim* = *vix credam* = *vix credo*.

But this *perf. subj.* does not always stand for the *present indic.*, but sometimes for the *perf.* Tum vero ego necquidquam Capitotium *servaverim* = *servavi*. (K.)

86. The subjunctives *velim*, *nolim*, *malim*, are very frequently used in this way.

87. After *velim* the conjunction *ut* is often omitted.

De me sic *velim judices*, I would wish you to judge *thus of me*.

88. To express, '*I have been doing a thing for a long time*,' the Romans said, '*I am doing it for a long time already*.'

Jam pridem cupio, *I have long been desiring*, or *have long desired*.

89. The *perf. subj.* is sometimes used as an *imperative*.

Quod dubitas, ne *feceris*, *What you have doubts about, don't do*.

90. The *future* also is sometimes used as an *imperative*.

Si quid acciderit novi, *facies ut sciam*, *If any thing new happens, you will let me know* (= let me know).

91. Questions of *appeal*, or questions for *assent*, are to be translated by the *present*, or *imperfect* of the *subjunctive*, according as a present or past time is referred to.

(<sup>1</sup>) These '*questions of appeal*' (which usually express *perplexity* or some *emotion*) may be asked by auxiliary verbs in English in various ways: the thing to be considered is, '*does the question require an answer for information, or mere assent (or sympathy) ?*'

(<sup>2</sup>) [Forms of '*questions of appeal*' in English.] (1) With PRES. SUBJ. *What shall I do?* (when asked in perplexity, implying that *nothing satisfactory* can well be done.) *What am I to do?* *What can I do?* *Why should I relate this?* (Ans. *You need not*.) (2) With IMPERF. SUBJ. *What was I to do?* *What should I have done?* *What ought I to have done?*

Quid faciam? *What am I to do?* *What can I (or shall I) do?*

Quis neget, &c.? *Who can deny . . . ?*

Quid facerem? *What was I to do?* *What ought I to have done?* *What should I have done?*

## (Conditional Sentences.)

The clause with '*if*' is the *conditional* clause: the other the *consequent* clause.

[*Nisi* and the other compounds of *si* follow the same rules as *si*.]

92. In a conditional sentence, when *both* verbs are in the indicative, translate them by the indicative as in English; unless the consequent verb is in the *future*, then the conditional verb is more commonly in the *present* (or *perf.*) subjunctive.

*Si quid habet, dat, If he has anything, he gives it.*

*Si quid habeam, dabo, If I have anything, I will give it.*

93. If both verbs have '*should*,' '*would*,' or '*were to*,' that is, are of the form that generally corresponds to the imperfect subjunctive, they are generally translated by the *present subjunctive*, but sometimes by the imperfect. (The imperfect generally implies that what is supposed does not really exist.)

*Si quid habeat, det* { If he *should* have any-  
*Si quid haberet, daret* } thing, he *would* give it.

*Obs.* *Si quid haberet, daret*, should not be used, unless it is to be intimated that the thing is *not so*.

94. When the consequent verb has a '*would*' or '*should*,' but the conditional verb not, the translation is to be made by the subjunctive *imperfect* or *pluperfect*. (Of course '*would have*,' '*should have*,' by the *pluperfect*.)

*Si quid haberet, daret; if he had anything, he would give it.*

*Si quid habuisset, dedisset; if he had had anything, he would have given it.*

95. *Si* may take the indicative with the *present*, *perfect*, and *future*.

*Si quid habes, or habeas.*

*Si quid habuisti, or habueris.*

*Si quid habebis, or (habiturus sis).*

<sup>1</sup> The Imperative may stand in the consequence. Of course the perfect or future, both the *simple* and the *periphrastic future*, may stand in either clause, or both: *si illud mihi beneficium tributum* (or *tributum erit* or  *fuerit*), *magnopere gaudebo*. In the second class, *tributum sit*, or *fuerit*, from *fuertm*.

96. *Si* always takes the subjunctive with the *imperfect* and *pluperfect*.

*Si quid haberet.*

*Si quid habuisset.*

- 96.\* The consequence may relate to *present*, the condition to *past* time.

*Si accepissem literas, recitarem.* *If I had received a letter, I would read it out.*

97. The conditional forms of the *subjunctive* are *scribe-rem*, *scripsissem*, and *scripturus essem*; but *scribam* is often used conditionally. (See 92, 93.)

98. *Scripturus essem*, *eram*, or *fui*, should be used for "should have written," when the thing *would probably have happened*, because it was so intended or arranged.

*Conclave, ubi erat mansurus, si ire perrexisset, The chamber, in which he would have lodged, if he had continued his journey.*

99. The *imperfect* and *pluperfect indicative* are used for the subjunctive in conditional sentences.

*Perieram, nisi tu accurrisses*, I had perished (= *should have perished*) *if you had not run to my assistance.*

100. *Si* is sometimes omitted.

101. When *si* is omitted, the verb of the sentence should then stand first.

*Dedisses huic animo par corpus, fecisset quod optabat*, Had you given *this mind a body like itself*, he would have done what he desired.

102. In a dependent conditional sentence, the verb of the consequent clause will be in the infinitive; dat will become *dari*; dabit, det, and daret, *daturum esse*; dedisset, *daturum fuisse*; daturus esset, erat, or fuit, *daturum fore*.

(*Oblique Narration.*)

103. When the *speech of another* is reported in the *third* person the narration is called *oblique*.

When one person has to report the speech of another, he may do it in two ways. He may either introduce him as speaking, and put in his mouth the exact words used; or he may only state the *substance* of what he said under a change of form.



(a) In the first way of narrating, the speaker uses the *first person*. "Cæsar said, 'I am of opinion,'"—and so on.

(b) In the second way, the substance of what he said is given in the third person. "Cæsar said that *he* was of opinion,"—and so on. The second way, in which the *speech of another is reported in the third person*, is called oblique or indirect narration.

104. In oblique narration the principal verbs will stand in the *infinitive*.

105. The verbs of the *subordinate clauses* will stand in the *subjunctive*, provided they express the words and opinions, not of the *narrator*, but of the speaker.

[*Direct.*]

Quantum possum, te ac tua vestigia sequar, *As far as I can, I will follow you and your footsteps.*

[*Oblique.*]

Clamavit se, quantum posset, eum atque ejus vestigia secuturum, *He cried out that he, as far as he could, would follow him and his footsteps.*

Obs. The subjunctive being thus employed to express the *speech or sentiment*, not of the speaker or writer, but of the person about whom he is speaking or writing, naturally came to be used in constructions where the sentiments of another were *less formally* reported. Thus in the fable: The vulture invited the little birds to a party, "*quod illis daturus erat*" would mean that he really *was* going to give them the party: but "*quod illis daturus esset*" would only mean that he *said* he was going to give them a party.

106. In oblique narrations, the verb or participle on which the infinitives depend are often omitted.

Legatos ad Cæsarem mittunt: "*sece paratos esse portas aperire*," &c. *They send ambassadors to Cæsar: (saying) that they are ready to open the gates, &c.*

107. In *questions for answer* the verb is in the *subjunctive*.

108. In *questions of appeal* the verb is in the *infinitive*.

109. When questions are thus asked in the *infinitive*, the interrogative pronouns and adverbs may be used with the infinitive.

Interrogabat: '*cur paucis centurionibus, paucioribus tribunis...obedirent? Quando ausuros (esse) exposcere remedia, nisi, &c.?*' *He asked, 'why they obeyed a few centurions and still fewer*

*tribunes? When (said he) will you dare to demand redress, if, &c.*

110. [On *quod* see 9.]

When the principal verb of the proposition is in the infinitive or subjunctive, the verb of the subordinate clause stands in the subjunctive; provided it forms an essential part of the leading proposition, being included in the *object*, *purpose*, or *circumstances* *supposed*: especially when it expresses the *words* or *thoughts* of a person spoken of.

111. In direct narration the *acc.* and *infin.* are used with *nē* in indignant exclamations.

*Adeone hominem infelicem esse quemquam, ut ego sum! That any man living should be so unfortunate as I am!*

(The *Relative with the Subjunctive.*)

'*Qui*' takes the indicative, only when it refers to a *particular object*, in the *most clear* and *direct* way; when there is no vagueness or indefiniteness whatever in the reference.

But when its reference is at all *vague* or *indefinite*, it governs the subjunctive.

*Qui* therefore governs the *subjunctive* whenever the object described by the relative could not, as it were, be *seen* and *touched*. Whenever it does not describe an *individual object*, but only refers it (or *them*) to a *particular class* by a mark *common to all the class*, it governs the subjunctive. When therefore for '*who*,' '*which*,' we might substitute '*of such a kind as to*,' '*such that*,' &c., *qui* governs the subjunctive.

(a) *Qui* with the *indicative* may refer an object to a class, but it then describes it (or *them*) in the *most definite* way.

'*Qui non defendit amicum quum potest.*' 'A man who *actually does not* defend his friend when he can.'

112. *Qui* takes the subj. after *sum* with such phrases as '*sunt qui*' '*erant qui*,' &c., and after *negative* and *interrogative* sentences, as *nemo*, *nilil*, &c., *est*; *quis est?* *an quisquam est?* *quotusquisque est?* &c.; and after *est quod*, *nihil est quod*, *non est quod*: also after *adsunt qui*, *non desunt qui*, &c., and similar phrases with *reperio*, *invenio*, to find.

('Est quod' may be supposed abridged from *est aliquid propter quod*, '*there is something for which*;' *est quod gaudeamus*, '*we have reason to rejoice*;' *nihil est quod festines*, '*you have no reason to hurry*.')

113. *Qui* introducing the *ground* of an assertion governs the subjunctive.
114. *Qui*, after *quippe*, *utpote*, generally takes the subjunctive.
115. *Qui*, when it is equivalent to *ut* with a *personal* or *possessive* pronoun, takes the subj.
116. *Qui* has this force after such phrases as
- (1) *dignus, indignus, idoneus*, &c.
  - (2) *tam, talis, ejusmodi, is (such)*, &c.
  - (3) comparatives with *quam*.
  - (4) *is sum* (= *talis sum*), '*I am a man to.*'
  - (5) *quis sum?* '*who am I?*'
  - (6) when it expresses a *purpose*.
- Obs. By (2) when for *is, ea, id*, and the relative, or when for the relative only, if the '*is*' is omitted, we might substitute '*such as*,' *qui* generally governs the subjunctive.
117. *Qui* takes the subj. after *unus* and *solus*, signifying '*alone*,' '*only*,' and to express a *repeated action* taking place in *past time*.  
(The verb is then in *imperf.* or *pluperf.*)  
(*Quum* and other conjunctions.)
118. *Quum* takes the *indic.* when it expresses the *time* either *simply* or in a *very marked manner*: and in such sentences as '*when you say this, you are mistaken.*'  
(In such sentences as '*when you say this, you are mistaken*,' what is said in the principal clause is not only *contemporaneous* with the action expressed in the *quum* clause, but is actually *included* in it.)
119. *Quum* '*when*,' with the *imperf.* and *pluperf.*<sup>1</sup> and generally when the sentence with *when* can be turned into a *participle*, mostly governs the subj.
- 119.\* *Quum* always takes the subjunctive when it means *although, whereas, since* (when *since* does not express *time*)
- Obs. '*When*' is often used in English where '*though*' might be substituted for it; and then *quum* or *cum* governs the subjunctive.

<sup>1</sup> Though, when the preceding action must be completed before the action described by the principal verb begins, this is generally carefully marked in Latin, yet we always find *quum interrogaretur* (not *interrogatus esset*) to mark the relative time of a question. P. I. 415, s.

120. Quasi, tanquam, *as if*; utinam, *would that*; dum, modo, or dummodo, *provided only*; forsitan, *perhaps*; licet, *although*, always govern the subjunctive.

121. The *present* and *perf. subj.* are used with *utinam*, when the thing wished is not to be represented as impossible to be realized. The *imperf.* and *pluperf.* express wishes that are, in the speaker's opinion, impossible, or unlikely to be realized.

122. 'Not' after *utinam*, *dum*, &c., is generally expressed by *nē*.

With these words the general rule for the sequence of tenses (see 1, 2, 3) is to be observed. The English would mislead us.

Pugnat quasi contendat, *He fights as if he contended, or were contending, &c.*

Pugnavit quasi contenderet, *He fought as if he had been contending, &c.*

123. When the principal verb is in the *present* tense, the verb after *antequam* or *priusquam* may be in the *present indicative* or *subjunctive*.

Ante rorat quam pluit, *It drops before it rains.*

Tempestas minatur antequam surgat, *A tempest threatens before it gets up.*

124. When the principal verb is in the *future*, the dependent verb may be in the *future perfect* or the *present subjunctive*, sometimes in the *present indicative*.

Antequam aliquo loco consedero, longas a me literas non exspectabis, *Till I settle somewhere, you will not expect long letters from me.*

{ Antequam de republicâ dicam, exponam vobis breviter, &c.  
 { Priusquam respondeo . . . dicam, &c. (Phil. ii. 3.)  
 { Priusquam conor . . . proponam, &c. (iii. de Orat. 25.)

125. When the principal verb is in the *past* tense, the dependent verb may be in the *perf. indicative*, or the *imperfect subjunctive*.

Hæc omnia ante facta sunt, quam Verres Italiam attigit, *All these things were done before Verres reached Italy.*

Ducentis annis *antequam* Romam caperent, in Italiam Galli transcenderunt, *The Gauls crossed over into Italy two hundred years before they took Rome.*

126. The *subjunctive* should always be used after *antequam*, *priusquam*, when it is stated or implied to be *necessary*, *proper*, or *designed* with a view to some *purpose*, that the one action or event should precede the other.

127. *Dum*, *donec*, *quoad* = *until*, take the *indicative* when they merely *mark the time* up to which the action or state is to be continued.

Epaminondas ferram in corpore retinuit, *quoad renuntiatum* est vicisse Bœotios, *Epaminondas retained the spear in his body, till it was reported to him that the Bœotians had conquered.*

128. *Dum*, *donec*, *quoad* = *until*, take the *subjunctive*, when that up to which the action or state is to be continued is to be represented not as a *fact*, but only as what *may possibly* occur; especially when it is itself *the object pursued*.

Different, *donec defervescat ira*, *Let them put off (the purpose of taking revenge) till their anger cools.*

Obs. *Dum* (whilst) takes the *present* indicative, even when the principal verb is in a *past* tense.

*Dum* Romani ea parant . . . jam Saguntum oppugnabatur, *Whilst the Romans were making these preparations, Saguntum was already besieged.*

129. They and *quamdiu* always take the *indicative* in the sense of *as long as*.

130. The English *pluperfect*, with the adverbs meaning *as soon as* (*postquam* *ut*, *ubi*, *simul ac*), should generally be translated by the *perfect*.

131. *Although* is to be translated by *etsi*, *tametsi*, *quamquam*, with the *indicative*; or *licet* with the *subjunctive*.

132. *Quamvis* is '*however much*;' '*however*' with the *subjunctive*: it may often, however, be construed *although*, but *Cicero* seldom uses it in this sense.

133. *Etiamsi* is *even if*; *even though*: it governs either the *indicative* or *subjunctive*.

1 The *pluperf.* is more common with *postquam* in the idiom given in 68. It there does not mean *as soon as*.

134. *Though* is also sometimes translated by *quum* and *ut* with the subjunctive.

135. *Quia*, '*because*,' takes the indicative.

136. *Since*,<sup>1</sup> when it gives a reason, is *quoniam*: it takes the indicative.

*Obs.* All the particles that take the indicative appear with the subjunctive in the oblique oratio.

<sup>1</sup> Not '*since*' of time; which is *ex quo*, &c.

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## APPENDIX II.

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### CAUTIONS.

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1. *In a sentence with 'that' dependent on a past tense the perfect is to be translated by the present (and imperfect) infinitive, whenever the notion expressed by it is not to be described as over before the time of the principal verb.*
2. '*Should*' after '*that*' is to be translated by the present infinitive when it does not express either duty or a future event.
3. '*Would*,' '*should*,' after a past tense are future forms:  
     He *says* that he *will* come.  
     He *said* that, he *would* come.
4. *Cum* is written after, and as one word with the ablatives *me*, *te*, &c.: *mecum*, *tecum*, *secum*, *nobiscum*, *vobiscum*.
5. Many English verbs become transitive by the addition of a preposition; for instance, *to smile at*, &c.
6. '*For*' before a substantive or pronoun followed by the *infin.* is not to be translated. The construction is the *acc.* with *infin.*  
     It is a sin { *for* a boy not *to obey* his parents.  
                   { that a boy should not obey his parents.
7. '*As*' and '*but*' are often (in effect) relatives: '*but*' being equivalent to the relat. with *not*.

8. 'Such' in English is often used where *size* is meant, rather than *quality*. It should then be translated into Latin by *tantus, quantus*; not *talis, qualis*.
9. 'That,' when it stands for a substantive which has been expressed in a preceding clause, is not to be translated.
10. *Intransitive* verbs of *motion* often form their *perfect definitive* of the *active voice* with '*am*,' not '*have*.'
11. 'To' is omitted after many verbs, which thus *seem* to govern two accusatives.
12. *Who, what, which*, are often *dependent interrogatives*, especially after verbs of *asking, knowing, doubting, &c.*
13. 'Of you,' 'of us,' are not to be translated after *how many*, or *other numerals*, when the *whole party* are spoken of. When *of us, of you*, are omitted, the verb will be of the *first and second pers.* respectively.
14. In English, substantives standing before and spoken of other substantives, are used *adjectively*, and must be translated into Latin by adjectives.
15. 'What' is sometimes used for '*how*' (*quam*); sometimes for '*how great*' (*quantus*).
16. 'For' and 'as' are to be untranslated, when the noun that follows can be placed in *apposition* to another noun in the sentence.
17. To express the *future subjunctive passive* we must not use the *participle in dus* with *sim, essem, &c.*, but *futurum sit, esset, &c.*, followed by *ut*.
18. After an expression of time, 'that' is often used for *on which*.
19. What is *in form* the *present participle active*, is often 'the *participial substantive*' or gerund. It is always so, when it *governs* or is *governed*, instead of merely *agreeing*.
20. 'I have to do it' must be translated by the part. in *dus*.  
 (Eng.) With whom we *have* to live.  
 (Lat.) With whom *it is to-be-lived* (*quibuscum vivendum est*).
21. A *present participle* must be translated by a *perfect participle* (or its substitute, *quum* with *perf.* or *plu.*

- perf. subj.*) when the action expressed by it must be over, before that expressed by the verb *begins*.
22. The English *present part. ac.* is generally translated by the Latin *past partic.*, when the verb is *deponent*.
23. 'But' (= *except, unless*) after a negative is *nisi* or (if it stands before a substantive) the prepos. *præter*.
24. 'One' often means 'some one' (*aliquis*) or 'a certain one' (*quidam*).
25. 'Will' and 'would,' 'will not,' and 'would not,' are often principal verbs, to be translated by *velle* and *nolle* respectively.

They are to be so translated when for

*will,* *would,* we may substitute  
*is* (are, &c.) *willing, was* (were, &c.) *willing.*

26. When an English word is followed by a preposition, consider whether the Latin word to be used is followed by a preposition, or by a case; and then by what preposition, or what case.
27. When the *past participle* with *am, is,* denotes a *completed action,* and *permanent state* resulting from it, it forms a *perfect passive*.  
(The house *is built* : *ædificata est*.)
28. The form *was defended* is the *perfect passive* : it is, however, to be translated by the *imperfect pass.* when it denotes *customary* or *repeated* actions, or *continuing* states, when the *continuance* is to be pointed out.

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